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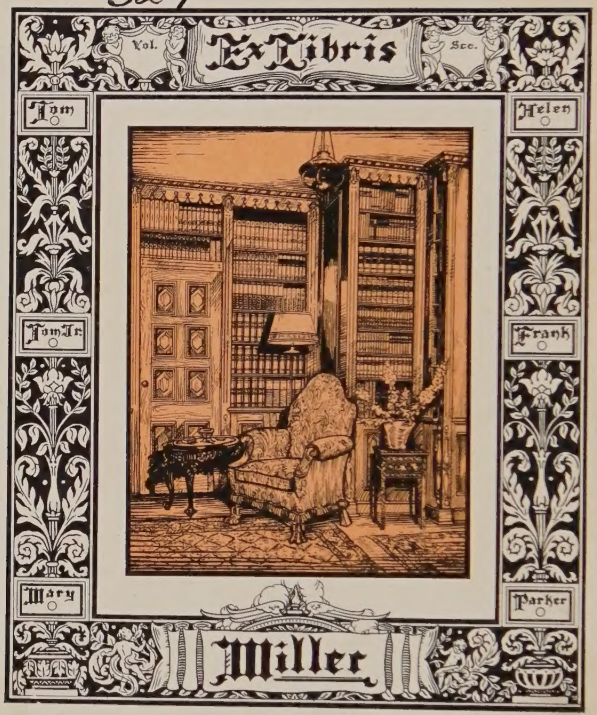

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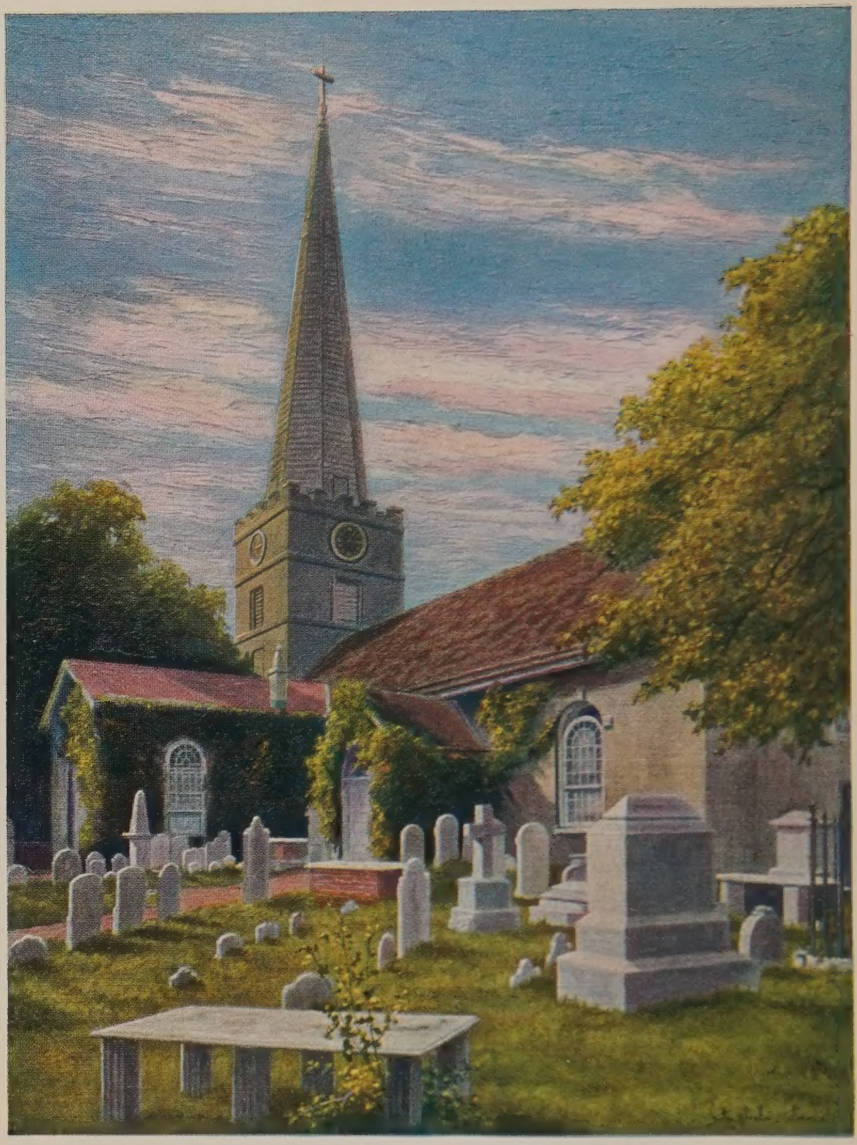


EMMANUEL PROTESTANT EPISCOPAL CHURCH, NEW CASTLE, DELAWARE
From the Painting by Edward Stratton Holloway

OLD CHURCHES AND MEETING HOUSES IN AND AROUND PHILADELPHIA

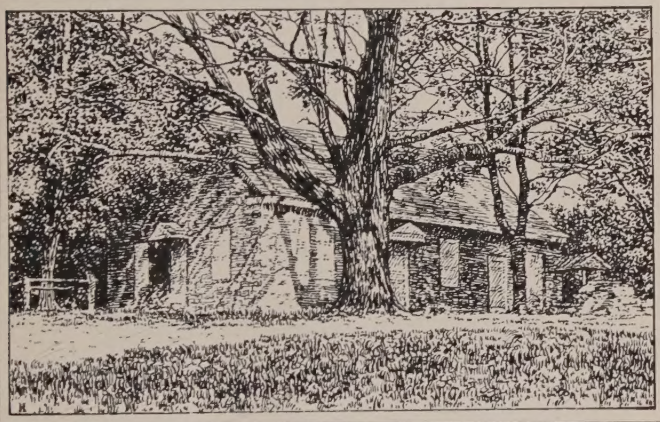
BY

JOHN T. FARIS

AUTHOR OF

"OLD ROADS OUT OF PHILADELPHIA", "THE ROMANCE OF OLD PHILADELPHIA", "SEEING PENNSYLVANIA", ETC.

WITH FRONTISPIECE IN COLOR AND 73 DOUBLETONE ILLUSTRATIONS



PHILADELPHIA AND LONDON

J. B. LIPPINCOTT COMPANY

1926

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PREFACE

THERE is persistent fascination in learning of the people of past centuries. We like to go to their haunts and try to reconstruct the life of their primitive day. So we make pilgrimages to the houses whose rooms echoed to the tread of other generations, as well as to public buildings where men and women were wont to gather for the discussion of their problems or to mingle in earnest fellowship.

Of all the places hallowed by the presence of these people of other days none have such general attraction as the Churches and Meeting Houses where they worshipped. That attraction is felt not only by those who themselves find delight in worship, but as well by many who are not especially interested in religion. All can understand something of the feeling expressed by a writer in *The Atlantic Monthly:*

"I like country churches, where He comes up to the very doors in grass and trees and sky, and then one enters and finds Him within, distilled by the walls of the little sanctuary into the most intimate of friends. Walls are strange things anyway. Built stoutly enough so that they last a long time, they enclose within themselves an atmosphere which takes on a dim personality. One is often conscious of this in old places, in old churches . . . Often in old places it seems to me that if one rubbed the air hard enough one might make a thin spot through which all the happenings of that place might come rushing in."

This delight is, of course, greatest when the building in use to-day was standing when Washington marched by the doors with his devoted soldiers, or when Benjamin Franklin or even William Penn and his successors flourished. But the pleasure of the antiquarian persists even

though a modern building has displaced an earlier structure. For frequently this is close to a burying ground where are the memorials of those who knew the old buildings, or it is possible to learn delightful things about them —perhaps tales of courtship and marriage, of rivalry and quarrels, of peace, or of high adventure for Church and Country.

Some years ago, when the author was preparing the book "Old Roads Out of Philadelphia," he began to gather information about the Old Churches and Meeting Houses of Philadelphia and its neighborhood. The desire to put in permanent form some of the information secured was held in abeyance, partly because there was such wealth of material.

Now that the book has been prepared, it has, of course, been found impossible to tell of all the institutions that have claim to a place among the Old Churches and Meeting Houses in and about Philadelphia. Limitation of space has made necessary the selection of typical organizations which dated to the years before the Revolution and, in this selection, interest for the general reader has been one of the author's guiding principles.

The author has not been able to include Roman Catholic churches because the real growth of the Roman Catholic Church in America and information concerning it had not begun until after the Revolution. At the time of the Declaration of Independence there were but twenty thousand members of that communion on the Continent. While St. Joseph's Church, Philadelphia, was established in 1745, and St. Mary's Church, Philadelphia, had its beginning in 1763, but little is known of their early story. As a writer in *The Philadelphia Sunday Mercury* said in 1863, when giving a review of the old churches: "The local history of the Catholic Church in Pennsylvania

before the Revolution is difficult to obtain. There are no known records in existence."

In the preparation of this volume the author has had access to numerous documents and records preserved in the archives of the Historical Society of Pennsylvania, and of denominational historical societies. He makes acknowledgment of special indebtedness to Mr. Ernest Spofford, Assistant Librarian of the Historical Society of Pennsylvania; Professor J. R. Hayes, Librarian of Swarthmore College; Mr. W. W. Dewees and Mr. Simon J. Castner, of Philadelphia; Mrs. J. L. Schoonover, of Trenton, New Jersey; Rev. Charles P. Wiles, D.D., of Philadelphia; Rev. A. H. Hord, D.D., Registrar, Church House, Philadelphia; Rev. G. W. Hodge, D.D., President of the Protestant Episcopal Church's Historical Society; Rev. Louis F. Benson, D.D., of the Presbyterian Historical Society of Philadelphia; Rev. Conrad A. Hauser, Ph.D., Philadelphia; Miss Jane B. Rushmore, Philadelphia; Mr. Albert Cook Myers, Philadelphia; Rev. Frank G. Lewis, Librarian of the Baptist Historical Society, Chester, Pennsylvania; Rev. John Baer Stoudt, D.D., of Allentown, Pennsylvania; Mr. Horace Mather Lippincott, Philadelphia; as well as pastors who have made records available, and have given other assistance.

The frontispiece is from a painting by Mr. Edward Stratton Holloway, which was made especially for this volume.

JOHN T. FARIS

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OLD CHURCHES AND MEETING HOUSES IN AND AROUND PHILADELPHIA

I

TRYING DAYS AT OLD ST. PETER'S PROTESTANT EPISCOPAL CHURCH, PHILADELPHIA

A PHILADELPHIA AND PITTSBURGH PARALLEL. SOCIETY HILL SEEKS A CHURCH. AN IMPRESSIVE ARRAY. SEATS OF THE MIGHTY. WHY THE CHURCH SERVICE WAS CHANGED. HE WOULD PRAY FOR THE KING

THERE is a curious parallel between Philadelphia and Pittsburgh in the location and provision for two of the most historic churches of these cities. In Philadelphia St. Peter's Protestant Episcopal Church and the Third Presbyterian Church were built so close together that their spires, churchyards and time-worn walls are almost a part of one picture. More, they were built on ground given for the purpose by the Proprietors of Pennsylvania. In Pittsburgh the neighboring churches, the first to be organized in the city, are Trinity Protestant Episcopal Church and the First Presbyterian Church. These, located side by side on lots deeded for a nominal sum by John Penn, Proprietor of Pennsylvania, still minister to the down-town population of the city beyond the Alleghanies.

The need for an Episcopal church in the Society Hill section of Philadelphia was first broached at a Vestry Meeting of Christ Church on March 19, 1753. Dr. Jenney, who was then rector of Christ Church, was not at first favorable to the plea for a Chapel of Ease, but before

long he yielded to the urging of those who desired a church nearer their homes.

The first grant of land was on the west side of Third Street, but the lot was subsequently enlarged, until it took in all the ground on Pine Street from Third Street to Fourth Street. It was in the heart of the fashionable section of the city, which, at seventy years of age, contained about twenty thousand people.

There were some four hundred subscribers to the building fund. Of these, William Plumstead, who was three times mayor of the city, was the first.

Though the cornerstone was laid on September 22, 1758, the building was not ready for occupancy until 1761. It was not then complete, but it had a name. At a Vestry Meeting of Christ Church on August 30 of that year, it was decided that the new church should be called St. Peter's, that it should be under the same government as Christ Church, and that the official name of the two congregations should be "The United Congregations of Christ Church and St. Peter's in the City of Philadelphia."

On Friday, September 4, 1761, the new church was set apart for Christian worship. Those who were to take part in the service marched from Christ Church, in impressive array. First came the clerk and the sexton, then the questmen, the vestrymen, the Governor and Church Warden, the clergy who were to officiate, the Governor's Council and attendants, and the other clergy. The sermon, which was preached by Dr. William Smith, Provost of the Philadelphia Academy, after speaking of the dedication of Solomon's temple, continued:

"We, too, my brethren, have been building a house to the Lord, not a superb and magnificent one, fitted to the ostentatious worship of the Lord, but a house decently neat and elegantly plain, fitted to the simplicity of that

Gospel worship which must be performed in spirit and in truth."

The Building Committee was made up of Joseph Sims, Jr., Dr. John Kearsley, William Plumstead, Jacob Duché, Alexander Stedman, James Child, Evan Morgan, Redmond Conyngham, Attwood Shute, John Wilcocks, Samuel McCall, Jr., James Humphreys, and William Bingham. On March 5, 1763, the Committee reported that the work with which they had been charged was completed, with the exception of the pulpit and the chancel. The cost was £4765. The document concluded with a statement that sounds most modern; the burden of raising the amount needed had been made heavier by the sudden rise in the cost of materials and labor, and the inability of some subscribers to meet their engagements. Not until 1771 was it possible to announce that the debt incurred in building had been paid. For some time before this the rector, Dr. Richard Peters, had refused to receive a salary, that the amount subscribed for the purpose might go for the church debt.

The first and best pew in the house was assigned to the Proprietor of the Province, who had given the lot, it being understood that this would be occupied by the Governor. This pew had exalted company a little later when used by George Washington, while Commander-in-Chief of the army, and during his term as President. The church has always been proud to number with these pew-holders three men who became ministers to Great Britain —Joseph R. Ingersoll, George M. Dallas, and John Welsh.

Except for a few additions, the Church dedicated in 1761 was the same as it is to-day.

"The plain, austere interior of the old church, with its square, high-backed pews, remains unchanged, the only relic in Pennsylvania, and one of the very few in

the country at large, of the Church in colonial days," says one historian, speaking, of course, of the Protestant Episcopal Church. "It is the same church to which the Colonists in their knee-breeches and rich coats came to attend the first service."

Visitors to St. Peter's have always commented on the unusual arrangement of the chancel in the eastern end of the church, and the pulpit and reading desk at the other. The standard history of The Prayer Book tells how this exception to the established rules led to a change in the book used in St. Peter's. This exception was made because Bishop White did not wish to walk the length of the central aisle to read the Ante-Communion service and then walk back to preach the sermon.

At first there was no spire—nothing but the belfry which contained the bells given to the new church by Christ Church. These were the bells which were removed from the city for safe-keeping during the time of British occupation. In 1778 they were once more in place. To-day one of these bells is in the chapel of Christ Church Hospital, while the other is at Christ Church Chapel. The graceful tower and steeple, forty-one feet high, so familar to Philadelphians to-day, was built in 1842, to accommodate the chimes given by Benjamin Chew Wilcocks.

The first organ was put in position in 1763. Its position was changed in 1789, and in 1855 a new organ was built. Unfortunately the organ case "partially obscures the architecturally fine east window, but in itself it is very pleasing, crowned as it is with a group of cherubim, two vessels of sacred fire, and the two angels—the Recording Angel carrying the Book, and the angel leading the choristers of the heavenly host."

Many who look at the reading desk in use to-day are

ST. PETER'S PROTESTANT EPISCOPAL CHURCH, PHILADELPHIA
Erected 1761

ST. PETER'S PROTESTANT EPISCOPAL CHURCH, PHILADELPHIA
Before the Erection of the Spire

INTERIOR OF ST. PETER'S PROTESTANT EPISCOPAL CHURCH, PHILADELPHIA

reminded of the sad story of Dr. Jacob Duché's lost opportunity to win lasting fame in patriotic leadership during the days of the Revolution. He was Chaplain of the Congresses of 1774 and 1775, and for a brief time served as Chaplain of the Continental Congress in 1776. Like many other patriotic rectors, he substituted petitions for the struggling Colonies for the prayers for the royal family.

But after a time he began to waver. A few weeks after his appointment as Chaplain of Congress, on July 8, 1776, he resigned the office. And when, in 1777, the British occupied the city, he began to use once again the prayer for the King. More, he wrote to Washington a letter in which he urged him to put an end to the war.

His change of front did not win the favor of the British and it lost the favor of the patriots. By the British he was arrested for serving as Chaplain of the rebel Congress after the adoption of the Declaration of Independence. And when Washington was once more in possession of the city, Duché's property was confiscated. For many years he was an exile in England, but he returned to Philadelphia before his death. Both he and Mrs. Duché were buried in St. Peter's Churchyard.

In protest against the treasonable action of Dr. Duché in praying for the King, patriotic members of the church retired. But when opportunity presented itself, they took the reins once more. Rev. William White, D.D., who was Dr. Duché's assistant until he went to York as Chaplain of Congress, began his memorable service of more than half a century. Four years after the conclusion of peace he was consecrated Bishop, and on his return he preached his first sermon from the pulpit used by the officiating clergymen in the church to-day. One of his last acts was the consecration of the first Missionary Bishop in the American Church, on September 25,

1835—Rev. Jackson Kempe, who went as Missionary Bishop to the Northwest.

The church has been called "Mother of Bishops." It is a remarkable fact that four of its rectors have been set apart to the office.

One of the most famous of the rectors served before the day of American bishops. This was Rev. Richard Peters, D.D., who was, in 1735, assistant minister in Christ Church. Later he was a lawyer. As Secretary of the Province he was noted for his wise and useful conferences with the Indians. He was buried in the churchyard, before the days of the high brick walls which date from 1784. Among others whose bodies were placed in the sacred enclosure were William Bingham, George M. Dallas, Benjamin Chew, Nicholas Biddle, Charles J. Biddle, Alexander Wilcocks, Francis Gurney Smith, William Peters, Charles William Peale, Francis B. Stockton, and Stephen Decatur.

Another member of the church who was buried in the yard was John Macpherson, Commander of the privateer *Britannia,* who took many prizes from the French when England and France were at war, twenty years before the Revolution. After his retirement from the sea he bought an estate on the Schuylkill which is now a part of Fairmount Park. The mansion he built—called at first "Clunie," after his old home in Scotland, but later, and still known as "Mount Pleasant"—was spoken of in 1775 by John Adams as "the most elegant seat in Pennsylvania." In 1779 this was sold to Benedict Arnold, then Commander of the Continental forces in Philadelphia, who gave it as a wedding present to Margaret Shippen.

II

GLIMPSES OF FRIENDS AND FRIENDS' MEETINGS IN PHILADELPHIA

FROM SHACKAMAXON TO THE BOARDED MEETING HOUSE. WHEN CENTER SQUARE WAS OUT OF TOWN. WHAT RUDE YOUNG MEN WERE RESPONSIBLE FOR. TRYING TO STOP THE BATTLE OF GERMANTOWN. PROTEST AGAINST SLAVERY. THE MOBBING OF LUCRETIA MOTT. JOHN PENN'S MARITAL MISERY. WHY GOVERNOR LLOYD VISITED PUBLIC HOUSES

IT WAS fitting that the first Meeting of Friends in Philadelphia should be in Shackamaxon, where, so tradition says, William Penn made the first treaty with the Indians that was a prophecy of all his dealings with the red men of the forest. This was in 1682.

But Shackamaxon was out of the way. The convenience of many Friends called for an authorized assembling place nearer the center of population on the Delaware.

One of those who came to America with William Penn on the *Welcome* told of Philadelphia's Quaker beginnings:

"Our first concern was to keep up and maintain our religious worship, and, in order thereto, we had several meetings in the houses of the inhabitants, and our boarded meeting-house was set up where the city was to be, near the Delaware; and, as we had nothing but love and good will in our hearts one to another, we had very comfortable meetings from time to time, and after our meetings we assisted one another in building little houses for our shelter."

The "boarded meeting house" was the old Bank Meeting House close to the river, on Front Street, above Sassafras. This was planned for First Day afternoon meetings. Thomas Holme, Jr., John Songhurst, Thomas Wynne and Griffith Owen were chosen on January 9, 1683, a committee to plan for this Meeting House.

A supplementary brick building was erected in Center Square in 1685 or 1686, now occupied by City Hall. There were to be held the First Day morning meetings. But those who planned the Center Square building were doomed to disappointment; they had made the fatal error of going too far from the center of population. The name given to the Square was a prophecy rather than a statement of fact; while it was only a mile from the primitive homes of the first settlers, it was in the midst of the forest, and so seemed to be much farther away. So before long Center Square was abandoned.

In the meantime, in 1695, another Meeting House was built at the corner of Second and High Streets. This curious structure, called "the Great Meeting House," Watson has described:

"It was Surmounted, in the center of the four-angled roof, by a raised frame, of glass-work, so constructed as to let light down on to the meeting below, after the manner of the frame Burlington Meeting-house."

This Meeting House yard was designated, in 1731, by Mayor Hassel, as the location for one of the town's two fire engines, and a portion of the 250 leather buckets for fire fighters, that he might guard against a repetition of the "great fire" of 1730.

A successor of this building was in use during the Revolution, as well as the Bank Meeting House, and the Pine Street Meeting. But the Bank Meeting House was given up not long after the Revolution. The reason for abandoning it was given quaintly by a Friend who said, that they were "constrained by their sense of not letting their good be evil spoken of, to dismiss the evening meeting because the young women (as at some other meetings almost ever since), were surrounded by rude young men, who assembled in long lines of idlers, generating and

cherishing more evil without the walls than the good people could counterbalance within."

The building at Second and High (Market) Streets continued to be used until, in 1804, the transfer was made to the lot on Arch Street between Third and Fourth Streets, where there had been a Friends' burying ground since 1690. In 1701 William Penn said of this tract that it was "for the use and behoof of the people called Quakers in Philadelphia with whom I am now in communion, and who are and shall be in fellowship with the Yearly Meeting of the said Friends in London, for a burying place."

Not until 1812 was the Meeting House on Twelfth Street, between Market and Chestnut, opened under the auspices of the Arch Street Meeting.

The Meeting House on Arch Street was made very large, not only because of the Friends in the neighborhood, but because so many wished to attend the Monthly Meetings, the Quarterly Meetings, and the great Yearly Meetings.

These Yearly Meetings of Friends have always been the central authority for all the local meetings in this district. Thus the Philadelphia Yearly Meeting was long the headquarters of all the other meetings in Pennsylvania, Delaware, and parts of New Jersey, and even Maryland. In early days Philadelphians attended Yearly Meetings at Burlington, New Jersey, but later Philadelphia became the center where all gathered.

Historians relate an incident of the Yearly Meeting in session in Philadelphia, on October 4, 1777, when the Battle of Germantown was fought. The reading of a routine paper was interrupted by the sound of cannon. So there was a pause in the accustomed proceedings while a committee was appointed to deliver "the testimony of

the Society'' to the commanders of the contending armies. Warner Mifflin, Samuel Emlen, William Brown, Joshua Morris, James Thornton, and Nicholas Waln went to Howe's headquarters. After delivering to him a copy of the testimony, they sought General Washington. To him also the testimony was delivered. Then the duty of the Friends was done.

Most of the Philadelphia Friends were faithful to the Society's testimony against war. But among those who protested was James Logan of Stenton who, in 1741, sent to the Yearly Meeting a letter in which, while admitting the unlawfulness of war, he urged that, since all government is founded on force, there are conditions when the force must be drilled and armed. He pointed out the fact that the duty of Friends was in part to those who did not believe as they did. He told them that they must remember that only one-third of the people of the city were Friends. He would not urge those who did not believe in war to do violence to their opinions, but he did plead that those who, for conscience's sake, could not help protect the province, should refrain from becoming candidates for office.

Thus he took a position to which the Friends, after many years, felt compelled to give agreement. But they were not ready for the action when Logan's paper was read by the committee to which it was referred. It did not get beyond the committee, though one member of the committee hoped for other action. This was the merchant of Germantown, described as "a very Honest Dealer," Robert Shettel, who was a member of the Philadelphia Common Council, and, later, of the Provisional Council. In 1751 he was Mayor of Philadelphia. When the committee overruled him, he attempted to appeal to the meeting. But he was not permitted to speak; another

FRIENDS' MEETING HOUSE AND ACADEMY IN 1829
Fourth Street below Chestnut, Philadelphia

FRIENDS' MEETING HOUSE, CHERRY STREET ABOVE FOURTH, PHILADELPHIA
Built in 66 days in 1836

ARCH STREET MEETING HOUSE, PHILADELPHIA
Third and Arch Streets

committeeman, who sat by his side, pulled his coat-tail, as he said, "Sit thee down, Robert; thou art single in that opinion."

But while many of the Friends were unwilling to think of taking up arms for the province, they were by no means averse to offering real help in other ways in time of emergency. A Broadside, signed for the Friends by John Drinker in 1793, called attention to "the great sense entertained by a public body in the year 1774 of what was essential to public virtue and the national prosperity," agreeing "to discountenance and discourage every species of extravagance and dissipation, especially all horse-racing, all kinds of gaming, cock-fighting, exhibitions of shews, plays, and other expensive diversions and entertainments, and to promote economy and industry in their several stations."

Logan ran counter once again to the teachings of the Friends in 1747. On this occasion his transgression was twofold; not only did he favor warlike measures, but he turned to the lottery to foster them. And the lottery was anathema to the Friends. In fact, they were at least a century ahead of general public opinion in their attitude on this question. As early as 1720 pronouncements were made with positiveness. On more than one occasion Philadelphia Friends who persisted in buying tickets in games of chance were deprived of their standing in meeting. Yet when Benjamin Franklin became interested in a lottery whose proceeds were to be used to install a battery on the Delaware River for defensive purposes, Logan flew in the face of the tenets of the Friends, and joined with him.

However much opinions may differ to-day as to certain convictions of the Friends, all will agree that lasting honor belongs to them because this most significant pro-

test was on a matter vital to the country's welfare. Theirs is the credit of making the first public pronouncement in America against slavery, or "the traffick of men's body," as they called it. This protest was made on April 18, 1688—one hundred and seventy-five years before the Emancipation Proclamation.

The historic protest—signed by Gerhard Hendrick, Dirck op den Graeff, Francis Daniel Pastorius, and Abraham op den Graeff, was read at the Monthly Meeting in Germantown. The language was positive:

"There is a saying that we shall doe to all men licke as we will be done ourselves; making no difference of what generation, descent, or colour they are. And those who steal or robb men, and those who buy or purchase them, are they not all alicke? Here is liberty of Conscience, which is right and reasonable; there ought to be likewise liberty of ye body, except of evil doers, which is another case. In Europe there are many oppressed for Conscience sake; and here there are those oppressed which are of a black colour . . . Have these Negroes not as much right to fight for their freedom as you have to keep them slaves?"

This missive was sent to the Philadelphia Quarterly Meeting. From there it went to Yearly Meeting at Burlington, New Jersey. But the Friends there were not ready to take positive action; it was decided that the meeting could not "give a positive judgment in the case, it having so general a relation to many other parts, and therefore, at present, they forebore it."

In 1786, however, sentiment had progressed. Then the Yearly Meeting "advised that Friends be careful not to encourage the bringing in more negroes; and that such that have Negroes, be careful of them, bring them to meetings, have meetings with them in the families, and restrain them from loose and lewd living as much as in

them lies and from rambling abroad on Feast-Days or at other times."

Thus the way was being made ready for Lucretia Mott, the Quakeress from Boston, who came to Philadelphia early in the nineteenth century. In 1833 she helped to reorganize in Philadelphia the American Anti-slavery Society. Five years later she assisted in the dedication of Pennsylvania Hall, a building dedicated to anti-slavery work. When this was burned by a mob, the house of Lucretia Mott and her husband, on Ninth Street above Race, was also threatened, but was saved by the quick-witted action of a man who led the mob elsewhere.

As in meetings in other sections, the Friends in Philadelphia were diligent in upholding the sanctity of marriage—which they felt involved, for them, marriage not only within the society, but with the sanction of the meeting. There was, among the leaders, earnest protest against any letting down of the bars. In 1725 John Woolman, after visiting Horsham Meeting, and seeing a wedding there, at which Governor William Keith was present, wrote:

"I was concerned to speak of the end of that great ordinance, and of the happiness of those married persons who fulfil the covenants they make in marriage, and what strength and comfort the man is to the woman, and the woman to the man, when they keep the covenants, and that they are the contrary when they break them."

An instance of the sorrow consequent to a marriage between two Friends, entered into without sanction of the Philadelphia Meeting, was given in the case of John Penn, grandson of William Penn. When he was seventeen years old, he saw Maria Cox, the daughter of James Cox, silversmith, and at once decided that he wished to marry her. His subsequent calls at the Cox home displeased

his father, Richard Penn. So the young people took the law into their own hands and eloped. But they were not to know happiness. The groom was smuggled off to Paris and there he was persuaded to agree to the divorce of his wife. But the deserted Maria followed him to Europe, and they returned to America together. Then his wife disappeared. Later it was learned that she had been taken captive by the Indians, who were paid to keep her with them. Twelve years later, in 1766, the husband, then Lieutenant-Governor of Pennsylvania, married again. But before the ending of his term of office he found his wife, just in time to see her die.

One of the most insistent of those who taught the necessity for proper sanction for marriage between Friends was Thomas Chalkly, a celebrated Quaker preacher. He was also much disturbed because of the lax morality of Philadelphia. Once when he visited the city, he recorded, gratefully:

"Our Governor, Thomas Lloyd, some time in the evening, before he went to rest, used to go in person to public houses, and order the people he found there to their own houses, till at length he was instrumental to promote better order, and did, in a great measure, suppress vice and immorality in the city."

Another celebrated man among the early Friends in Philadelphia was John Bartram, who attended the Darby Meeting—a meeting that dates from 1684. It is said that Linnaeus spoke of Bartram as "the greatest natural botanist in the world." His Gardens, near the road to Darby, are to this day a proof of the correctness of the judgment of the great European botanist.

One of the marked men at Philadelphia Meeting was Robert Proud, who came to America in 1758. He became

a teacher in the Public Latin School founded by William Penn, in 1689, now the William Penn Charter School.

A man known as "The King of the Quakers" was Israel Pemberton, Jr., who became one of the founders of the Pennsylvania Hospital. During the Revolution he was sent to Virginia, because of his principles of non-resistance. Before his departure, when the British were in possession of Philadelphia, his wife's coach was taken for the use of General Howe. When he died, in 1779, his funeral sermon was preached by Samuel Emlen, in the Great Meeting House on Market Street. It is recalled also that Samuel Emlen's own funeral sermon was preached there on New Year's Day, 1800. The speaker was Rebecca Jones.

In the same Meeting House, in 1766, John Pemberton, brother of James, was married. A visitor from England sent home word of what seemed to him the most significant thing about the wedding:

"On the day of his marriage, when most men are so taken up with their own happiness as to forget there is misery elsewhere, he ordered provisions to be sent to all the prisoners in Philadelphia."

III

ST. MARY'S CHURCH, BURLINGTON NEW JERSEY

FROM THE NAVY TO MISSIONARY IN BURLINGTON. WHY THE HORSE DIED. HE WOULD NOT HONOR QUEEN ANNE. THE PARSON'S PUN. A BISHOP WHO WAS NOT A BISHOP

THE residents of Burlington, New Jersey, declare that an old sycamore still standing near the bank of the Delaware is the very tree to which the ship *Shield* was moored in the year 1678, when about to discharge its load of immigrants. These settlers, like those who came to Burlington in 1677, were Friends.

Later settlers belonged to the Church of England, and they let it be known that they would like to see a minister of that church. This desire was not gratified until October 29, 1702, when George Keith and John Talbot came from England to the Jersey town, traveling by way of Boston. Mr. Talbot had been a chaplain in the navy, but he said he wanted to exchange the service of the Admiralty for the harder service of the adventurous missionary. In his journal Keith described his first service in the town:

"November 1, Sunday. We preached in the Town House at Burlington (the church not being built) and we had a good Auditory of diverse sorts, some of the Church, and some of the late Converts from Quakerism. Mr. Talbot preached before Noon and I in the afternoon. My text was John 17:3. Col. Hamilton, the Governieur of West Jersey, was present both Forenoon and Afternoon, and at his invitation we dined with him."

The traveling missionaries passed on immediately to other near-by fields, but Mr. Talbot returned in February, 1703, and remained long enough to plan with the people

for the new building for which they had collected two hundred pounds. On March 25, after preaching in a house hard by the Quaker Meeting, he "went out with the rest of the people, and laid the Corner Stone of Saint Mary's Church." Governor Nicholson was present on that occasion.

Though the new building was "not quite covered and floored nor plastered, nor glazed," it was used for a preaching service by Mr. Keith on August 22, 1703. This opening service was preached "before my Lord Cornburry," the new Governor of the Province. In response to a petition of the members the Bishop of London appointed Mr. Talbot rector of the new church. He began his ministry in November, 1705, on the petition of the people to the Society for the Propagation of the Gospel, in London. But the appointment to St. Mary's did not relieve him of his duties as a general missionary. At least half of his time he spent on his horse, going to other fields.

Once his horse died. "Ye Quakers recorded that this was a judgment upon me," the missionary wrote.

There is a curious inconsistency as to the name of the historic church. It is evident from official documents that it was at first St. Anne's Church. On October 4, 1704, Lord Cornbury called it by that name. As already noted, Dr. Talbot, at the time of the cornerstone laying, called it St. Mary's. One of the parish registers has inside the cover "St. Anne's" but on the outside of the book the name St. Mary's appears. Various wills left legacies to St. Anne's Church.

In explanation of the double name, it has been suggested that when the church was begun he called it St. Mary's, "being doubtless unwilling to participate in the ceremonies of a corner stone laying which would establish

the name of even Queen Anne, who was then filling the throne of the rightful, but exiled, Stuart."

When Queen Anne died, and King George I came to the throne, all who held office were required to take oath of allegiance afresh. Talbot refused. So he was charged by Governor Hunter with being a Jacobite. From England came the request for an explanation. His reply was a pun on the name of his accuser: "God has been my succour, and I doubt not but he will deliver me from the snare of the Hunter."

Later he visited England, in the interest of the plea of the Colonies for a Suffragan Bishop of their own. While in England, most unexpectedly, he was himself consecrated Bishop, but this was not done according to the requirements of the Church of England, for the ceremony was not participated in by the civil power. Moreover, he was consecrated by but two Bishops, whereas the law called for the union of three Bishops to make a Bishop. Worst of all, one of the Bishops who consecrated him was first made a Bishop by the other.

For this reason there was bitter controversy as to the validity of the consecration. He was called a non-juring Bishop. In July, 1724, Governor William Keith wrote to the Bishop of London questioning the acts of such non-juring clergymen pretending to the authority of Bishops in the Church. In 1726 Mr. Talbot was discharged by the Society for the Propagation of the Gospel. His successor soon came from England.

In St. Mary's Church there is a memorial tablet to him, their first rector and the first Bishop of the Church in America. A feature of this memorial is the signet of Bishop Talbot—a mitre, with flowing ribbons, and beneath his name, John Talbot. The explanation is given: "Early fac simile of the seal of John Talbot, Founder of

ST. MARY'S PROTESTANT EPISCOPAL CHURCH, BURLINGTON, NEW JERSEY

this church, 1703. A Bishop of Non-juror Consecration, 1722."

The story of the Parish, prepared by the local St. Elizabeth's Guild in 1915, says:

"The old church was built of brick, and has been many times enlarged. The original side walls still stand and the east end wall, though the apse is new. The first building reached about to where the tablets are west of the door of the present Parish School Room. In 1769 the Church was extended to the present west front. In both buildings there was a 'fair gallery westward.' In its later days the clerk's desk was in this gallery in front of the organ, doors opened in the middle of the sides, the font stood by the north door. In each corner, by the chancel, was a large, square pew. The one to the north was the Governor's, with canopy and curtains."

In 1810 and 1834 the building was enlarged, and in 1854 the new church was built. Since 1875 the old church has been used as a Sunday School room and parish building. Many of the windows in this building still have the original leaded glass windows given by Queen Anne in 1708. She also gave a silver service and a brocade altar cloth which are kept among the treasures of the church.

Burlington was a center of colonial life during the Revolution. The Provisional Assembly met here, and soldiers of both armies were seen on the streets. Washington, as well as a number of his officers, attended service in the old church at one time or another during the war.

Among the famous men who, in the early years, were attendants at Saint Mary's, were Elias Boudinot, Captain James Lawrence, who will always be remembered by Americans because of his famous message to his crew, "Don't give up the ship," and James Fenimore Cooper.

The northern portion of the churchyard dates from 1695, when "several persons inhabitants in and about

Burlington" bought a piece of ground "for the Conveniency of a burying place for themselves and also for all other Christian People who shall hereafter be minded therein to bury their dead."

Additions were made in 1702 "for the enlarging of that or those parcells of Land ffenced in for Christian Burying ground and also for Erecting a Church and other buildings as occasion may serve for Charitable uses."

One of the oldest gravestones marks the grave of a man who was named as a church warden in the royal Charter of Queen Anne, dated January 25, 1709. The inscription reads:

Here
Lyeth The
Body of Geor
ge Willis
who Departed
this life
August ye 7th
1713
Age 67 years

IV

FOUR PRESBYTERIAN CHURCHES IN DELAWARE

FROM NEW AMSTEL TO NEW CASTLE, FROM DUTCH TO ENGLISH. RECORDS WHICH TURNED FUGITIVE. PENCADER, DELAWARE'S HIGHEST SEAT. THEY TOOK THEMSELVES SERIOUSLY IN OLD DRAWYERS. A DOWN-TOWN LOT MAKES A WILMINGTON CHURCH RICH

THE ancestor of the Presbyterian Church of New Castle, Delaware, was the Dutch Reformed Church of New Amstel, organized by the Dutch in 1657 or 1658. That church continued its existence when the Swedes drove out the Dutch, and when the English succeeded both in 1664. One of the stipulations of the oath of allegiance to the British Crown, taken by the inhabitants after the conquest, was "that the people be left free as to their liberty of converse in church and family." The greatest change was the renaming of New Amstel as New Castle.

In 1683, in a letter sent by William Penn to the Committee to the Society of Free Traders in London, he spoke of the Dutch Church in New Castle.

The Revocation of the Edict of Nantes in 1685 led many Huguenots to leave France for a new home in America. Some of them found their way to Delaware, and to the bounds of the old Dutch Reformed Church. The members of that organization welcomed the men and women of kindred faith, and all worshiped together in "the small wooden church" on Sandhook.

At first it was not difficult to live and work together, for those who had been in the church for some time and those who had just arrived there were much alike in both doctrine and church government, and they were

also united by the knowledge that both had suffered for the sake of religion.

Gradually, however, the Dutch element gave way before the English. The demand was for services in the language of the majority. The transition, therefore, from Dutch Reformed to Presbyterian was easy. The date of organization is not known. Some say it was as early as 1685. But it is certain that in 1703 the church had a full staff of officers.

An interesting reference to the church was made in 1703, when Rev. John Talbot, once rector of St. Mary's Church, Burlington, New Jersey, said that, though there was no church building in New Castle, a Presbyterian minister preached to the people in the court house.

The lot on which the building for the Presbyterian congregation was constructed was bought for £22 from John Brewster and Thomas Janvier. Mr. Janvier, one of the Huguenots, was the ancestor of the family of that name which has been so prominent in Delaware and Pennsylvania. Here a building was erected, which had to be enlarged in 1712. The pastor at that time was also in charge of Apoquinimy Church, later called Drawyers.

It is a pity that it is impossible to tell the stirring events within the bounds of the New Castle church during the days of the Revolution. But the records are lost, as was explained quaintly in an official book:

"The troublous times, woe and distress, which took place both in Church and State, afterwards greatly deranged all affairs, civil and religious, for many years, and the enemy marching through the bounds, occasioned the loss of old records, and many of the remaining minutes of that distressing day are dropped aside, or turned fugitive, with the enemy, and disappeared; so that it is doubtful whether any of them that are lost or fled will ever be recovered or found."

Yet it is known that the entire church took a prominent part in the affairs of the nation during the seven years of struggle. In October, 1777, the pastor took his place as chaplain in the patriot army, and rendered signal service. And after the war he became a member of Congress.

Among the famous names in the church were those of Kensey Johns, Nicholas Van Dyke, and Dr. James Couper. A list of members in the early days is a veritable roll call of colonial worthies.

Not until 1854 was the old church building replaced by the structure used by the congregation to-day.

On a road leading out of New Castle, which became later the New Castle and Frenchtown Turnpike, and at the village now known as Glasgow, a Presbyterian church was built probably as early as 1706, on the Welsh Tract. This tract was granted by William Penn, in 1701, to three men, of whom two, David Evans and William Davies, were Presbyterians. The settlement of the tract was so rapid that before the close of 1702 eleven thousand acres had been taken up by men who came from Great Valley in Pennsylvania. The church became known as Pencader, a Welsh term meaning "the highest seat."

The building occupied for many years was a small frame structure, low pitched, one story, with sharp peaked roof. It is still standing, and is used as a residence. In this building a boy, Samuel Davies, was received into membership in the church, probably in 1736.

Young Davies was born on a farm near the church, the son of William Davies, one of the original owners of the Welsh Tract. With him on the farm was a lad named John Campbell. The following story is told of the two boys:

"The father would send the lads to work, and, there not being sufficient work done, the father determined to

watch. He found them each with a book. Young Davies was instructing Campbell. The teacher was twelve years younger than the pupil. Mr. Davies complained to Mrs. Davies that they would never make farmers. But the mother was not disturbed, for she had other views for her boy. She said that if he would not make a farmer he might make a scholar. So he was sent to school."

A few years later Samuel Davies became President of the College of New Jersey (Princeton University), while his former pupil became Rev. John Campbell, a faithful preacher of pioneer days.

Fortunately a few records of the days of the Revolution have been preserved. In August, 1777, just before the Battle of Brandywine, Knyphausen and Agnew landed from a ship on Chesapeake Bay, then marched through Aikentown (Glasgow). On September 3, "the British line extended from Aikentown to a point some distance northwest of the Baptist church on Iron Hill." This was the day when the Battle of Cooch's Bridge was fought, the first battle fought by American forces under the recently adopted Stars and Stripes. That night the old church was occupied by the troops of Captain John Crawford, who had marched from Middletown, to join the American forces. This he had not been able to do, because of the manner of disposition of the opposing armies.

During the following winter Abraham Short, member of Pencader, was with Washington at Valley Forge. After the war, when he was advised to apply for a pension, he said that he didn't serve his country for money, then brought all his papers together and threw them into the fire.

Mr. Short was a connection by marriage with the family descended from James Crawford, who had come to Delaware in 1664. One of this original Crawford's

THE OLD COURT HOUSE AT NEW CASTLE, DELAWARE, IN USE SINCE 1672
Where the First Church Services in Delaware Were Held

THE BLOCK HOUSE AT NAAMAN'S CREEK, DELAWARE
Built by the Swedes in 1654

FIRST PRESBYTERIAN CHURCH, WILMINGTON, DELAWARE
Erected 1740

granddaughters married a Porter, and so became the aunt of Commodore Porter, the Commander of the *Essex* in the War of 1812, who was born in Boston, but spent his boyhood on a farm within the bounds of Pencader parish.

The structure which had served so well for more than seventy years was replaced in 1783 by a building for which the bricks were burned on the farm of Jacob Faris, one of the trustees. This building had a brick floor and high pews. The pulpit was near the entry, with a sounding board above it. Beneath the feet of those who used each pew was a plank, laid on the brick, to protect the feet from the cold floor. There were no chimneys, for no one thought of warming a meeting house in those days. When, many years later, some daring spirits talked of introducing heat, there was almost a split in the congregation.

The brick building served Pencader Church until 1852, when the present structure was placed on part of the old burying ground where, beneath the great trees, many generations of men, women and children have found resting-places.

Nearly as old as Pencader Church is the Presbyterian church long known as Apoquinimy, now called Drawyers, located near Odessa, in New Castle County, Delaware. The modern name was given by the creek whose three branches flow through the parish. It has still a third name, for the corporate title is "The First Presbyterian Church in St. George's Hundred."

The early church was quite a composite organization. There were Swedes; names like Petersson, Andriesson, and Piper tell of these. There were Dutch, like the Vandegrifts, the Van Zandts, and the Van Dykes. Nicholas Van Dyke, born in the congregation, became Governor of Delaware in 1783, while his son Nicholas became

United States Senator. There were also French Huguenots like the Janviers, the Naudains, the Durhams, the Lafarges, the Lerrouxs, and the Vigarues. Finally, there were Irish, Scotch and English.

Although there is record that the Presbytery of Philadelphia sent a minister much earlier from New Castle to preach on Drawyer's Creek "once a month on a week day," the first building was not erected until 1711.

In the days when this building was occupied, the officers and members took themselves with becoming seriousness. An example of this was given in 1732, when the Session appointed Hans Hanson, John Burgess, Garrett Durham, and Elias Naudain a Committee "to Regulate and Lay out ye seats in Appoquinimy Meeting House." Later, when there was a dispute as to a certain sitting:

"The Session got Hans Hanson and Garrett Durham to appear before them to Declare to ye best of their knowledge yt when John Burgess, Elias Naudain and they were in Communion together yt they did agree if any person yt had a Seat Laid out for him should keep it as long as they or theirs Stayed in ye place and Remain as members of yt Meeting and uphold ye Subscription they had then subscribed to be paid to ye Minister, in ye original list of Mr. Hook. Reference being thereunto had, may now in Large appear, but in case they or theirs leave the Meeting House by turning to Another persuasion, or by leaving ye place altogether, he or they Shall not have Liberty to sell or convey their seat to any other person whatsoever, but it shall Return to the Benefit of ye Said Meeting House to be disposed of as ye Representatives of ye Meeting House shall then see fit, and that if any person die and leave no person yt will uphold their subscription, yt it shall always Ly in ye power of the Session to do with yt seat as they in their Discretion shall think Best, and further sayeth not.

"Now know ye that the present session with ye approbation of ye aforesaid person, having well considered

your Justice and Benefit, and Reasonableness of the above said agreement about ye Seats do Establish it to Remain so, only with this addition that if any person Dies and Leaves a child or Children yt ye Deceased person's Seat shall not be given to another while they are under age, but it may be Rented out to any till ye eldest child of ye Deceased person comes to age. Let it be Male or Female, as ye Session shall think to be ye proper Heir, and when they Come to age, they shall have ye Refusal of ye Seat and if they will uphold their father's Subscription, they shall have ye Seat, but if they will not, then it shall Lay in ye power of ye Session to do with it as they in their Discretion shall think best."

The building erected in 1711 served until the delightful colonial church occupied by the congregation to-day was built in 1773. This brick church, with its graceful doorway, its many-paned, circular-topped, white-shuttered windows, its heavy cornices, its ivy-covered walls, has dignified place beneath the trees, amid the impressive ranks of gravestones that tell of the passing of generations of sturdy pioneers.

One of the most famous members of the church was Captain Kirkwood, who has been called the most noted of Delaware's soldiers during the Revolution. And that says a good deal, when it is recalled that the little state sent five thousand men to the front, and that but one in a hundred returned to his home. The Captain was with a regiment which was mustered at Dover before the Declaration of Independence was signed. The regiment was at the Battle of Trenton, December 25, 1776, and on January 3, 1777, it was at the Battle of Princeton. Captain Kirkwood was in thirty-two battles during the Revolution.

One of the members of Drawyers who stayed at home while men were at the front was a Mrs. Stanley. But she, too, had her experience of being under fire. A twelve-

inch shot from the British ship *Roebuck* passed through the chimney of her home.

Commodore Thomas Brown, a son of the church, and grandson of Peter Chevalier, Huguenot, was at the siege of Tripoli, and during the War of 1812 he was a Commander on Lake Ontario.

Two miles from the birthplace of Commodore Brown was born Commodore McDonough, victor over the British in the Battle of Plattsburg, in the same war.

Thomas McKean, Governor of Pennsylvania, once lived within the bounds of the congregation, and was a member of the building committee that secured funds for the church occupied to-day.

Drawyers Church was full grown before Wilmington, or Willington, as it was called, had a Presbyterian church. In 1737 steps were taken to organize the First Church there, but it was 1740 before a building was erected. This stood until a few years ago on the corner adjacent to the Dupont Hotel, and was removed to make way for the City Library. It was taken down carefully, and was set up again just as carefully, on the banks of the Brandywine, by the Colonial Dames. On a portion of the lot the First–Central Church has its modern building.

V

THE BEGINNINGS OF THE PROTESTANT EPISCOPAL CHURCH AT SWEDESBORO NEW JERSEY

THE NEGLECTED SWEDES. A PROMISE THAT WAS NOT KEPT. A FREE SCHOOL AHEAD OF ITS TIME. SAVED BY HIS VESTMENTS. REVOLUTIONARY TRIALS. A FASCINATING BUILDING RECORD. PERSUADING RELUCTANT GIVERS

"IN THE settlement of America the romance of history has been thrown around all of the Colonies with the single exception of that made by the Swedes. In 1607, a band of hopeful adventurers went to Jamestown from the mother country. They were followed by the Dutch at New Amsterdam and the Pilgrims at Plymouth. The Swedes came only a few years later, but historians as a rule pass over the early efforts of these sturdy sons of the Vikings, and in a very few lines tell of their having come here. And in all these stories one fails to learn that one of the boundary lines of the early settlement reached Naraticon's Kil, which was so called by the Indians, paraphrased by the Swedes to Araratcung, or Ratcung, and finally Racoon, and usually written Racuun."

So Rev. Edgar Campbell, rector of ancient Trinity Protestant Episcopal Church of Swedesboro, New Jersey, began his admirable story of the organization and history of that historic church. The facts in this chapter come from him, and are frequently given in his own words, as those of one who has searched records carefully and has put together extracts from them with unusual skill.

For many years there was a close relation between the churches at Christina, Delaware, and those on Racoon

Creek. The people from New Jersey went to Christina, to service, while the minister from Christina frequently went to the New Jersey settlement to hold services. The people "on the other side of the river" are often mentioned in the records of the Christina church.

The distance across the river was long, and the danger at times great, and so the people at Racoon determined to have a church building of their own. They had subscribed to the building of Christina church with the understanding that when they came to build a church for themselves they were to be helped in turn by the Christina people. Not only was this not done, but the work was opposed. The entry of May 1, 1702, says:

"Part of my congregation on the other side of the river, Jersey side so-called, are minded to break off from me and the Church on this side, taking a minister for themselves and uniting with them on the other side of Rattcong creek."

The plot of ground on which a log church was built was bought in 1703, and the building was consecrated in 1705. Unfortunately the first clergyman, Rev. Lars Tolstadius, remained in charge less than a year; he was drowned in the Delaware in 1706.

During the early days the most notable man who helped in the work of the church was Peter Kalm, a professor in the University of Abo, Finland, who made a botanical pilgrimage to America.

Another memorable event of the early days was the purchase, in 1732, of the communion service of beaten silver, which is still in use.

It was a pastor of the church, Rev. John Maksell, who first had the vision of a town on the banks of Racoon Creek. Among the things he did for the community in early days was the building of a rectory in 1765, as well

as of a schoolhouse. In the lease for the ground he indicated that the institution was to be for "free schooling." The plot of ground bought in 1771 for the use of the school is still used for a purpose akin to that of which the rector dreamed when he was so far ahead of his times.

The rector during the days of the Revolution was Rev. Nicholas Collins, D.D., who, like his predecessor, came from Sweden. With marked devotion he remained during the days of war, guiding the Swedes, and helping them in duty to country as well as to God. He officiated at the funeral of Hester, wife of Captain Samuel Williams, who died on October 16, 1777. Three days later, during the service at the grave, General Cornwallis marched by on his way to the battle of Red Bank. When he saw the Swedish parson officiating in the churchyard, wearing vestments like those of the clergy of the Church of England, he gave orders that the man must not be molested. At least that is the story long current in the neighborhood.

The church records tell of the "battle" of Swedesboro, an incident unrecorded in most histories:

"The year 1778: The usual vestry Meeting on the 3d day of Easter could not be observed, because of the general distraction produced by the war. Militia and continental troops on one side, and refugees with British on the other, were frequently skirmishing, and both allmost equally destroying the country, Plundering, Marauding, imprisoning, and burning houses, with other horrid excesses, were frequent from the beginning of spring, til July, when the British Army evacuated Philadelphia. In the morning of Easter Sunday, a man who had traded with the British was tied to a tree near the burying ground, and cruelly whipped. He died after a hard time. On the 4th day of April some hundred of English horsemen and refugees came to Sweedsburgh early in the

morning to surprise the militia. Being disappointed they burnt the Schoolhouse, alledging for a reason that some loyal subjects had been imprisoned there for some weeks before."

The churchyard contains the graves of men who served in the Revolution, like Colonel Robert Brown, Colonel Bodo Otto, Colonel Thomas Heston, Captain John Daniels, and Dr. Henry Land.

A year after the conclusion of peace Rector Collins, who preferred to stay with his people rather than to go home to Sweden, where he would have been given preferment because of his hard service in America, persuaded the church to build the house that is in use to-day. The story of the building as told by Mr. Campbell from the records is fascinating and complete.

"After having for several months urged the necessity of the enterprise, both in private conversation and public addresses from the pulpit, I ventured to begin the subscription, and had the satisfaction to find about one thousand pounds subscribed within a few weeks. Upon this the managers ventured to proceed. In the autumn of the year 1783 a contract was made with Mr. Felix Fisler for the necessary quantity of bricks, to be made and delivered at the rate of one pound seventeen shil.6d per thousand. [$9.37½ in our money, or about $18.50 in the present value of money.] Mr. Isaac Van Neamen was engaged to perform the mason work at the price of two dollars per thousand. He also agreed to furnish the stone for the foundation at six shillings a perch. In the spring of 1784 Mr. Ezechiel Foster undertook the whole carpentry and joiner's-work for the sum of three hundred pounds, stipulating exclusive payment for turning, and other extraordinary services incident to the business.

"As the season advanced the brickmakers begun their work and continued till late in the autumn. The mason proceeded as the materials were furnished. The carpenter also carried on his business; the managers procuring

TRINITY PROTESTANT EPISCOPAL CHURCH, SWEDESBORO, NEW JERSEY
Erected 1716

the timber, planks, boards, etc., from different parts of the neighborhood and principally from the city of Philadelphia. The season proving very sickly, interrupted the several classes of workmen for some weeks. Nevertheless, the work advanced by unwearied exertions so far, that the building was inclosed before Christmas."

In spite of all Dr. Collins' exertions, the roof leaked, and a new roof was found necessary before the building could be used. The doctor himself helped in the work, as witness the following:

"Heavy rains in the late months spoiled a considerable quantity of bricks already hauled to the church. The approach of winter and want of money permitted not the purchase of a new supply. It was therefore necessary to contrive small ovens for drying such as were tolerable. I was myself very busy at this work many cold mornings and evenings, by which I contracted a severe rheumatic disorder, which continued for a long time."

The good rector's labors may still be seen in the eastern gable of the church, where between dried bricks may be seen those which were wet.

Money subscribed did not come in as it should; payments could not be met, so the following appeal was issued to the congregation in 1786 by the Committee in charge:

"It is nearly three years since the new church was first begun. We have done everything in our power, but have reason to complain of the backwardness and ungenerous neglect of many subscribers, who have paid little or nothing. We know well who can plead inability, and who in conscience cannot. We * * * earnestly request every person of ability speedily to pay his ballance and if he cannot command money to give his note to such of our creditors as will accept of it: and we must plainly, tho' with reluctance, declare, that we shall be under necessity of compelling the negligent by the authority of the law."

Among those who subscribed and whose descendants are still living in or near Swedesboro were Frederick Otto, Samuel Hews, Conrad Shoemaker, Benjamin Rambo, William Homan, Hans Hellms, Andrew Homan, Isaac Van Neaman, John Hellms, Sr., John Rambo, James Tallman, Richard Batton, William Denny, Samuel Denny, John Van Neaman, George Van Neaman, Gideon Denny, Francis Batton, William Mattson, Thomas Batton, Monroe Keen and George Van Lear.

Not long after the completion of the building the Swedish Mission ceased to take care of the church. The warden and vestrymen, therefore, arranged first with a German Lutheran minister to help them. Then, in 1789, arrangements were made with a candidate for holy orders in the Protestant Episcopal Church to take charge when he was ordained. He began the long succession of rectors of that communion which continues to this day.

VI

THREE OLD CHURCHES IN GERMANTOWN

THE PAPER-MILL MENNONITE PREACHER. HOW BEGGARSTOWN RECEIVED ITS NAME. CHRISTOPHER SAUR, THE DUNKARD, AND HIS BIBLE. THE GINGERBREAD BAKER OF ST. MICHAEL'S LUTHERAN CHURCH. HE WOULD NOT BE A WAR PROFITEER

AFTER the death of Simon Menno, his converts, scattered over many regions in Central Europe, were persecuted until many of them fled to Pennsylvania. The vanguard came in 1683; others followed in 1698 and in 1708.

Soon they had a log house for a meeting place; this was built in 1708, or perhaps a little earlier. The first preacher there was William Rittenhouse, who, in 1690, built the first paper mill in America, on the banks of the Wissahickon. His grandson, David Rittenhouse, born in the Rittenhouse homestead—which is still standing by the side of the Wissahickon—became the friend of Franklin and Jefferson.

The original log building occupied by the Mennonites was displaced in 1770 by the stone structure used to-day. Visitors to this Main Street building take pleasure in its simple lines, its many-paned windows, and the surrounding stones in the cemetery where rest many of those who were leaders in old Germantown—Op den Graffs, Keysers, Cassels, Van Bibbers.

The church suffered during the presence of the British in Germantown. The leaders of the invaders were angered by the action of citizens who, from behind the church wall, fired on the troops and fatally wounded Brigadier-General Agnew.

A few squares farther up Main Street is the not dissimilar building of the Dunkards, occupied by the suc-

cessors of their first congregation organized in America. Yet the structure is not quite so Quaker-like as that of the Mennonites. The round-top windows and the circular light above the portico give it a tone that, to some of the members of other days, would seem almost worldly.

In 1723 the church was founded on land in Bebber's township, outside of Germantown proper. Because the tract there was owned by Matthias Van Bebber, the locality was called Bebbarstown. The name was corrupted to Beggarstown. That strange title had to be accounted for, so, when Morgan Edwards wrote about the church, he told how the first house in the section was built by John Pettikopf, who was as poor as a beggar. Hence, the name Beggarstown!

Not until 1760 was it possible to erect the first log meeting house. Ten years later this was succeeded by the present stone building. The rear wing was added in 1797, but the front portion is almost unchanged.

In early days the most prominent members of the congregation were Christopher Saur, the father and the son. The father, in 1743, published the first American quarto edition of the Bible. The son, who became Bishop of the Church of the Brethren, was also a publisher of the Bible. In the loft of the new church, at the time of the Battle of Germantown, were stored sheets of the third edition of the same Bible. British cavalrymen seized these and used them as bedding for their horses, and as wadding for muskets.

Still a little farther along on Main Street is the building of St. Michael's Lutheran Church, the first German Lutheran church in America, which was founded before 1728. One of the early pastors was Rev. Henry Melchior Muhlenberg, who cared for the congregation in connection with his church in Philadelphia.

DUNKARD CHURCH, GERMANTOWN, PENNSYLVANIA
Erected 1770

MENNONITE CHURCH, GERMANTOWN, PENNSYLVANIA
Erected 1770

ST. MICHAEL'S LUTHERAN CHURCH, GERMANTOWN, PENNSYLVANIA
Founded before 1728; Present Building Erected 1897

Dissension in the congregation led, among other things, to the organization in 1752 of the Lutheran church at Barren Hill, on the Germantown Road, whose first building was used as barracks by the troops under General Lafayette. When the British forced the retirement of the American force, they used the church as a stable. The building thus desecrated was occupied until 1848, when a stone church with a very high steeple took its place. When this second building was burned in 1899, the building occupied to-day was erected.

While the old building of Revolutionary days has disappeared, there are reminders of it. One is the marker erected by the Historical Society, which tells of the location of Lafayette's battery of six guns. Another is the presence of descendants of the Cressmans, the Haleys, the Streepers, and the Freases. In the early days these families intermarried to such an extent that almost all the members of the congregation were related.

The dissensions in St. Michael's Church that led to the loss of many members were healed before the Revolution, and the church began to prosper. But growth was interrupted by the war. The building was used by the British for a battery, and soldiers were quartered in it. The organ was entirely destroyed. The church occupied to-day is the second erected since that building.

The graveyard of St. Michael's repays a pilgrimage. Among those buried there are Major James Witherspoon, son of Rev. John Witherspoon, president of Princeton College, who was killed in the Battle of Germantown. But probably the most famous name carved on a stone in the enclosure is that of Christopher Ludwick.

Before the Revolution Ludwick was a simple gingerbread baker in Germantown. But when Congress realized that it was necessary to make arrangements to

provide bread for Washington's army in some more regular way than that in use before 1777, he was appointed "Superintendent of Bakeries and Director of Baking in the Grand Army of the United States."

His biographer relates how he spurned the offer of Congress that would have made him a rich man—he was to have the privilege of delivering eighty pounds of bread for every one hundred pounds of flour furnished to him. But he was too much of a patriot to accept. "Is it that I should grow rich by such ways?" he asked. "I will bake one hundred and thirty pounds of bread for every hundred pounds of flour, and it will be good bread."

So his salary was fixed at seventy-five dollars per month. Generous pay that for a man who had to organize a system for giving bread to the entire army, superintending not only the making of bread, and the building of ovens, but the delivery of bread as well!

Funds were not provided for his use, but rather than see the soldiers suffer, he sold his own property and spent the proceeds, as well as all his savings, for flour. And when, in 1781, broken in health and nearly ruined financially, he tried to give up his work, Congress refused to accept his resignation, and asked him to continue his task.

When he died in 1801, the following message was placed over his grave in St. Michael's Churchyard:

"On every occasion his zeal for the relief of the oppressed was manifest: and by his last will, he bequeathed the greater part of his estate for the education of the children of the poor of all denominations, gratis. He lived and died respected for his integrity and public spirit, by all who knew him. Reader, such was Ludwick. Art thou poor, Venerate his character. Art thou rich, Imitate his example."

VII

THE TALE OF THREE PRESBYTERIAN CONGREGATIONS IN PHILADELPHIA

A "STROWLING PREACHER" IMPRISONED. HOW BAPTISTS HELPED THE FIRST PRESBYTERIAN CHURCH. AN AUCTION BLOCK FOR SLAVES IN PHILADELPHIA. BENJAMIN FRANKLIN STANDS BY THE PREACHER. "A DUCK POND IN THE WILDERNESS." HOW WHITEFIELD'S OUTDOOR PREACHING LED TO THE SECOND CHURCH. THE STORY OF A STEEPLE. WHEN PINE STREET CHURCH SAVED THE COLONIES. TOO MANY MEN IN CHURCH

ABOUT the year 1680 Colonel William Stevens, of Rehoboth, Maryland, asked the Presbytery of Laggan, in Ireland, to send a Presbyterian minister who could gather into a church the members of that communion who lived near him. In response to the request Rev. Francis Makemie came to Rehoboth, where he organized the first Presbyterian church in America.

Much of the time of this pioneer was spent in traveling from place to place, as far north as New York City—where, a few years later, he had a trying experience with Lord Cornbury, who ordered his arrest and imprisonment for daring to "Preach in a Private House, without having obtained my License for so doing, which is directly contrary to the known Laws of England." Makemie invoked as his authority a certain Act of Parliament which Lord Cornbury said "was much against Strowling Preachers, and you are such, and shall not preach in my government."

Fortunately, the Presbyterian minister from Ireland found a more cordial welcome in Philadelphia, when he visited that thriving nine-year-old town in 1692. Finding there a number of Presbyterian sympathizers, he gath-

ered them for service in the old sail loft called the Barbadoes store, a warehouse of the Society of Free Traders, or the Barbadoes Company, at the northwest corner of Second and Walnut Streets. With the Presbyterians came others, notably the Baptist residents of Philadelphia, who gladly joined in a series of union services. After the first service conducted by Makemie, arrangements were made for preaching every other Sunday by Rev. John Watts, pastor of Pennepek Baptist Church. On other Sundays visiting Presbyterian ministers preached, whenever these were available.

Three years later, in 1698, the way was open for the coming from Boston of Jedediah Andrews. Under his guidance the First Presbyterian Church of Philadelphia was soon organized. The members were English Dissenters, Welsh Calvinists, and French Huguenots, who wished for something different from the stately service offered them in Christ Church. Their first pastor was ordained in 1701, and the church was ready for advance in a town in which were about five thousand people who lived in some five hundred homes.

The first ruling elders of the new church were John Snowden, tanner, and William Gray, baker. At that time material for office-bearers was strictly limited, but soon there was such growth that nine men were among the members, while a larger place of worship was necessary. Accordingly, in 1704, a building was erected on the corner of White Horse Alley (now Bank Street) and Market Street. While no picture of the structure is available, a good idea of it may be gained from the description of Kalm, the Swedish traveler, of 1748. He said it was a plain building, with a hexagonal or semi-circular roof, and that it ran north and south, "because the Presby-

terians are not particular as to the points of the compass in placing their Church."

The first book of records of the church, which was begun in 1701, has in it an entry made by the first Mayor of Philadelphia, dated March 13, 1753. This reads:

"As I think it necessary that this book of records should be preserved, I desire that my executor or administrator will take particular care of it. It was delivered to me by William Gray, one of the executors of the Rev. Mr. Jedediah Andrews, deceased.

"Edward Shippen."

Growth continued, in spite of the prophecy made by a representative of the Society for the Propagation of the Gospel, who wrote, in 1702:

"They have here in Philadelphia a Presbyterian minister, one called Andrews, but they are not like to increase."

Again in 1703 the same man sent word home to London:

"The Presbyterians have come a great way to lay hands one on another, but, after all, I think they had as good stay at home for the good they do."

In 1729 the church building was enlarged. The congregation was not able to bear the entire cost, so Mr. Andrews persuaded Boston friends to take part in the project. The new building was long known as "Old Buttonwood," because of the buttonwood trees about it.

Almost directly in front of Old Buttonwood was the auction block, where slaves and Redemptioners were sold, in accordance with an announcement like the following, which appeared in 1758 in Franklin's *Pennsylvania Gazette:*

"To be sold, a likely negro wench about twenty-five years of age; is an exceeding good cook, washwoman and

ironer, and is very capable of doing all Sorts of housework. Inquire of the printer."

Benjamin Franklin was a pewholder in Old Buttonwood, as appeared from his defense of Rev. Samuel Hemphill, an Irish minister who came to the city in 1735. The people liked the preaching of the stranger, but the pastor of the church declared that his theology was not sound. Synod joined in the opinion. But Franklin liked him, and stood by him, in the *Pennsylvania Gazette,* and in a pamphlet which he printed for the purpose.

During the early days of the Revolutionary War the pastor was Dr. Francis Allison, Vice-Provost and Professor of Moral Philosophy in the College of Philadelphia. His scholarship was so profound that the President of Yale College was led to call him "the greatest classical scholar in America." That he knew how to impress others appears from his record; it is said that he instructed at least four Governors, eight Congressmen, and four Signers of the Declaration of Independence.

One of his most famous pupils was Charles Thomson, who became an honored elder in the First Church. Dr. Allison befriended Charles in 1739, when, a boy of eleven, he was set adrift on the shores of the Delaware by the rascally captain of the ship who had brought him, his brother, and his father from Ireland. The father died on the voyage, and the captain took advantage of his opportunity. First in the academy, then in the college, Dr. Allison gave him his education, and when the teacher was pastor of the First Church he had part of his reward, in seeing Thomson become not only an office-bearer, but the first Secretary of the American Congress, and one of the master spirits of the American Revolution. In later life he won fame as the translator of the Septuagint. And always he was known for his high sense of

honor. "As true as if Charles Thomson's name were to it," was one man's way of giving a superlative statement of truth.

Dr. Allison was succeeded by Dr. John Ewing, who was also Provost and Professor of Natural Philosophy in the University of Pennsylvania. During his term of service one of the most prominent elders was Dr. Hugh Williamson, an influential member of the convention that framed the Constitution of the United States.

It was also during Dr. Ewing's pastorate that an improved church became necessary. A stately record of the day tells of the change:

"The congregation, being able and flourishing, began to think it necessary to rebuild our church, and in 1783 subscriptions to a large amount were raised, and the present elegant building commenced. Captain Magnus Miller, an antient and wealthy member of the congregation, devoted his whole time in superintending and rebuilding, and whilst the pestilential fever was raging throughout the city, did the worthy man continue to superintend the rebuilding."

During the rebuilding operations, the congregation was permitted the use of the hall of the University of Pennsylvania. This privilege was surrendered in 1796, when the congregation entered the new building. The old structure had been extended until it reached to Market Street. A handsome portico, with Corinthian columns, distinguished the structure. The first name on the subscription list for the new church was Thomas McKean, Chief Justice and Governor of Pennsylvania, both Province and State.

In the new building pews were to be given by choice, made in order of subscriptions to the church. But there was a notable exception: "Provided always that the So-

ciety reserves to itself the right of allotting a pew in all or any of the said choice of subscribers for the accommodation of such members as may be aged, infirm, hard of hearing, or respectable for their long standing and usefulness in the congregation, without having any reference to the amount of their subscriptions."

The enlarged building was occupied until 1821, when after much discussion it was decided to purchase a lot on the south side of Washington Square. This lot was then a mere duck pond, and its outlet flowed through the square to Dock Creek. Since 1701 the square had been a Potter's Field for strangers. There many soldiers of the Revolution were buried. Until 1795 the bodies of paupers continued to find resting places there.

"Why erect a church in a duck pond in the wilderness?" was the query of those who opposed the new structure. But their opposition was in vain. In 1821 a church magnificent for the time was erected. The building, almost unchanged, is still occupied by the congregation. Visitors to the city who look on its hospitable looking portico from the trees of Washington Square, or who take place within the gate of a comfortable pew, beneath the lofty ceiling, between the great organ and the lofty pulpit, to which curving stairs lead from two sides, agree that this is one of the notable church buildings of the country.

Of the many leaders in the city who were members of the church during the early years in the new building, one of the most prominent was Matthias Baldwin, founder of the great Baldwin Locomotive Works, and builder of the famous pioneer locomotive "Old Ironsides," who was as devoted to his church as to his business.

The roll of the pastors in the First Church has been

FIRST PRESBYTERIAN CHURCH, WASHINGTON SQUARE, PHILADELPHIA
Founded 1698; This Building Erected 1821

THE COURT HOUSE AND SECOND FRIENDS' MEETING HOUSE, SECOND AND MARKET STREETS, PHILADELPHIA
Sketched in 1799. From the Balcony of the Court House Whitefield Preached

remarkable. One pastor was John Blair Linn, at one time a student of law in the office of Alexander Hamilton. His unusual service was cut short by early death.

Dr. James P. Wilson, before coming to the church, was for fourteen years a lawyer in Delaware, and became Chancellor of the State. But when he was in the midst of his success at the bar, he was converted. After a few years Dr. Benjamin Rush recommended him to the First Church. During his service, from 1806 to 1830, he gave to the church not only national but international reputation. He was followed by a man who added to that fame —Albert Barnes, who was pastor from 1830 to 1870. The most popular Bible commentator of his day, he was also a famous expository preacher, who attracted visitors to the city from all points. They came because they liked to hear a man who knew the Bible apply it to problems of the day. Even those who disagreed with his vehemence in opposing such an evil as slavery, respected him because of his tremendous earnestness.

Successors of Dr. Wilson and Dr. Barnes have added to the reputation of the church, but they cannot dim the fame of those giants of the early days.

The First Church has been called the Mother Church of the Communion. Out of it have come so many other churches. Then it welcomed many of the notable gatherings of the Presbyterian Church. The first Presbytery was organized in Old Buttonwood in 1705. Thirty-eight General Assemblies have met in the First Church, eighteen of them in the edifice now standing, including the Assembly of 1870, which marked reunion after disastrous division, and that of 1888, the Centennial Assembly, held at the close of one hundred years of organized Presbyterianism in America.

The story of the beginning of the Second Presbyterian

Church of Philadelphia is closely connected with the famous George Whitefield, companion and friend of the Wesleys, who prevailed on him to follow them to the New World. The Wesleys were at work in Georgia, but Whitefield began his work in Philadelphia.

There a warm welcome awaited him from the people, although most of the churches were closed to him. So he preached out of doors, and the people flocked to hear him. Sometimes the chosen place was the old Court House at the corner of Second and Market Streets; there, from the steps and the balcony, he pleaded with the thousands who came to listen to him. It is said that the throngs sometimes filled the space from the Court House to the Delaware River. Many hearers sat in boats on the river. Again he would lead his admirers to Society Hill, between Spruce and Pine, from Second to Front Streets. Standing by the flagstaff, he would often look into the faces of fifteen thousand people, not only on Sundays, but on week-days as well. So earnest was his preaching that he could be heard at Gloucester, two miles away.

The impression made in the city was so profound that even Quaker James Pemberton was led to write:

"Eleventh of 9th month, 1739. He preaches every day. Some of our curious youths of rash judgment, who look at words rather than substance, are very constant in attendance and much pleased. * * * Last night he had the greatest multitude I ever saw, and some accident happened which greatly frightened many. Some thought it was an earthquake; others that it was fire, and others that the Spaniards were come. Many were hurt by falling and being trodden upon; many lost their hats, cloaks, etc. The preacher had to leave off speaking till they recovered their senses, which some did and others did not."

And Benjamin Franklin said:

"It was wonderful to see the change soon made in the manners of our inhabitants. From being thoughtless and indifferent about religion, it seemed as if all the world was growing religious; so that one could not walk through the town in an evening without hearing psalms sung in different families in every street."

The effect of the oratory was startling. The cause of the panic of which James Pemberton told was the falling of a lantern held by a young man who was deeply moved by what he heard. Even such a cool-headed, unemotional, philosophical and somewhat skeptical hearer as Benjamin Franklin acknowledged that Whitefield's eloquence penetrated all his defenses and left him so powerless to resist that on a certain occasion when he had made up his mind to give nothing to the Orphan House in Georgia for which Whitefield was pleading, he speedily changed his plans. As the speaker proceeded, he began to soften:

"I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold. I determined to give the copper. Another stroke of his oratory made me ashamed of that, and determined me to give the silver, and he finished so admirably that I emptied my pockets wholly into the collection dish."

The effect of Whitefield's oratory was noticed on public amusements. "The dancing school was discontinued," writes one historian. "The ball and concert rooms were shut up. When some gay and spoiled young men broke open the room, and announced a ball, there was not a single person who would attend."

James Logan told how, "by good language, a better utterance, an engaging manner, and a powerful voice, he gained much at first on most sorts of people. He gained so much on the multitude that they have begun for him

a great brick building in which, though not covered, he preached a great many times." This building was occupied later by the College of Philadelphia, predecessor of the University of Pennsylvania.

During Whitefield's absence in Georgia, Gilbert Tennent, son of the famous founder of the Log College at Neshaminy, and himself trained in that primitive school, carried on the work begun by the great evangelist. This was done so successfully that when, in 1740, Whitefield returned to the city, he was glad to work with Tennent.

One who heard Tennent preach was William Black, who was Secretary of the Commission appointed by Lieutenant-Governor Gooch of Virginia to unite with similar commissions from Pennsylvania and Maryland in treaty with the Iroquois, with reference to the lands west of the Alleghanies. Of his visit he wrote humorously:

"Most of our young Company with my-Self went in order to Visit the Reverend Mr. Gilbert Tennent, a Disciple of the Great Whitefield, whose followers are Called the New lights; we found him Delivering his Doctrines with a very Good Grace, Split his Text as Judiciously, turned up the Whites of his Eyes as Theologically, Cuffed his cushions as Orthodoxly, and twisted his Band as Primitively as his Master Whitefield could have done, had he been there himself; we were not Converts enough to hear him to an end, but withdrew Very Circumspectly * * *"

A result of the work of Tennent and Whitefield was the growth of many churches in the city. One of these was the First Presbyterian Church. After a time some of the members felt that they would have more freedom if they were to have a church of their own. Many converts of Whitefield who were not yet members of any church were ready to unite with them. So came the organization in 1742 of the Second Presbyterian Church of

SOCIETY HILL, EAST SIDE OF FOURTH STREET, IN 1839
Between Willings Alley and Spruce Street

ARCH STREET WITH THE SECOND PRESBYTERIAN CHURCH, PHILADELPHIA

Philadelphia, which secured a charter from Thomas Penn and John Penn, "true and absolute proprietaries of the Province of Pennsylvania, Counties of New Castle, Kent and Sussex, Delaware." Among the charter members were William Shippen, Sr., William Shippen, Jr., John Bayard, William Bradford, John Rhea, Benjamin Armitage and Andrew Hodge, one of the signers of the Non-Importation agreement of 1765, whose house was burned by the British in 1777. He was ancestor of a family famous in the Presbyterian Church, a family still represented prominently in Philadelphia.

The first home of the new organization was the large plain building on Fourth Street which had been built for Whitefield. This building was completed by subscription, and was opened for service.

While George Whitefield has always been thought of as the first pastor of the new church, the real moulder of the young congregation was Gilbert Tennent, whose power as a preacher was second only to that of Whitefield.

Six years after the organization of the church the building was sold for the use of the first Academy of Philadelphia, and was succeeded by a brick building on the northwest corner of Third and Arch Streets. A wooden steeple was afterward put upon the west end, and was paid for by a lottery. The fact that such a young congregation, made up of Whitefield's converts, at that, should dare to have a steeple that in many ways surpassed the steeple of Christ Church, was not pleasing to everyone. The feeling of some opponents found expression in a bit of doggerel:

"The Presbyterians built a church
And fain would have a steeple:
We think it may become the church,
But not become the people."

There was triumph among some envious detractors of the young church, when, after forty years, the steeple was removed because of insecure foundations.

That first permanent home of the congregation has been described:

"The front entrance was on Third Street, and the pulpit was placed on the north side: over it hung a large sounding-board, suspended in such a way as to cause some anxiety among the younger worshippers lest it should fall on the preacher's head. Below the pulpit, and directly in front, was a reading desk for the precentor, or 'the setter of tunes.' An aisle ran through the middle of the church from east to west, and another from north to south, paved with brick, in which were placed slabs to commemorate the dead who were buried underneath. One pew was set apart as the President's or the Governor's pew. It was surmounted by a canopy, supported by carved columns."

When Congress met in Philadelphia, provision was made for the members in the pews, as well as for the President. A letter from John Adams, dated January 5, 1791, expressed thanks for the provision thus made.

When Washington removed from Philadelphia the church purchased from him a glass chandelier, used by the President in his Philadelphia home. For many years, when this held the candles by which the church was lighted, there was difficulty in preventing visitors from abstracting drops from the chandelier.

Long before the days when Washington used the chandelier in his home, John Adams, then a member of Congress, attended the church. On September 4, 1774, he wrote of going to hear the pastor, Rev. James Sproat: "He uses no notes, opens his Bible, and talks away," he said. A week later he told of a communion service: "We had an opportunity of seeing the custom of the Presby-

terians in administering the sacrament. The communicants all came to a row of seats placed on each side of a narrow table, spread in the middle of the alley, reaching from the deacons' seat to the front of the house. Each communicant has a token which he delivers to the deacon."

In 1777 Mr. Adams became a boarder in the home of Pastor Sproat. At the time of his entering the home Mr. Sproat was ill. "Mrs. Sproat and the four young ladies, his daughters, are in great distress on account of his sickness, and the approach of Howe's army," wrote the future President.

Their fears were by no means groundless. Within a short time the British approached, Congress fled, and John Adams went with them. During the winter when the British held the city, the church building suffered greatly. "The pews and the woodwork were destroyed, and the fence around the building was removed. A large brass chandelier, or 'branch,' as it was called, which had been imported from England, was taken away and sold in New York. It was afterwards recovered from the purchaser."

On April 30, 1783, a bill for £202.9.7 was made out by a committee of the congregation, on account of the damage suffered. Six years after the presentation of the bill, the first General Assembly of the Presbyterian Church was held in the repaired structure.

Among the many members of the church who were prominent during the Revolutionary War was James Trimble, son of Alexander Trimble, another member. After the father's death the son helped the mother in her store. There his accuracy in making out a bill attracted the attention of James Tilghman, Secretary of the Land Office under the Proprietaries of Pennsylvania.

The result was that young Trimble went to the Land Office. During the Revolution he was clerk to the State Council of Safety, and later was Deputy for Colonel Timothy Matlack, first Secretary of the Commonwealth.

Another member was Thomas Leiper, whose name later became famous as the builder of the first experimental railroad in America, in the yard of the Bull's Head Tavern, Third Street above Callowhill, Philadelphia, in 1809, and of the first permanent tramway in America, at his quarries on Crum Creek and Ridley Creek, Chester County, in the same year. As an organizer of the City Troop of Philadelphia, and one of its officers, he served through the Revolution. He was with Washington at the Battles of Princeton, Brandywine, Germantown and Monmouth. To him was given the task of carrying the first subsidies of the French to the army at Yorktown.

One of the interesting stories of the days following the Revolution tells of the disturbance of the congregation of the Second Church by Sunday traffic in the streets. So they asked the city authorities for leave "to fix chains at the corner of Mulberry and Third Streets, on the Sabbath, for so long time as may be necessary to prevent such interruption in future."

While the request was not granted, the legislature passed a law authorizing the use of chains. Accordingly, when the Sabbath services began, the sexton stretched chains across both Arch and Third Streets. But it was soon found that horsemen would go round the chain, riding on the pavement. Their clatter disturbed the service, until the sexton and a constable placed for the purpose were authorized to make arrests.

The next home of the church was on Seventh Street, near Arch. Many objected to the change of location;

they said the lots chosen were "too far west." Yet in 1837 the building was opened on that site.

The new church was built of marble, and was lighted with gas—probably the first church in the city to be so distinguished.

The successor of this noble building is the structure at Twenty-second and Walnut streets, which was dedicated in 1872.

After the organization of the Second Church, the First Church continued to grow until it was felt by many that still another Presbyterian church should be organized, and that this should occupy a portion of the thriving city that was showing remarkable vitality. The section that appealed to them was known as Society Hill, from the fact that in early days a society of traders had become owners of all the land between the Delaware and the Schuylkill Rivers, between Pine and Front Streets. The name, however, was applied to a larger region than that covered by the society's purchases.

Accordingly, in 1764, Thomas and Richard Penn transferred "to the congregation belonging to the old Presbyterian meeting-house," a lot at Fourth and Pine Streets. On this lot, in 1766, the erection of a meeting house for the proposed Third Presbyterian Church was begun, under the direction of John Moon, William Rush, James Craig, George Bryan, and Samuel Purvis, Jr. This was a notable committee, for William Rush became a colonel in Washington's army, and custodian of the State House, while George Bryan became a justice of Pennsylvania.

Dr. Hughes O. Gibbons, in his history of the church, says:

"At that time Philadelphia was a provincial town of some twenty-five thousand inhabitants. The dwelling

houses in the city and suburbs numbered 4474. The town extended somewhat over two miles along the Delaware River. The western boundary was very irregular. A line beginning at the Old Swedes' Church, touching at Fourth and Pine Streets, and running between Fourth and Fifth Streets to Vine, would perhaps fairly indicate the western limit. None of the streets running east and west below South reached farther than Fifth Street. The length of Queen Street was two squares. Where the town extended farthest from the Delaware, houses beyond Sixth Street were suburban. Much of the district immediately west of the city limits was common, where cows and sheep and swine roamed and fed, either in the open spaces which were covered with short grass, or under the briars and bushes and trees. The Pine Street lot was the beginning of this common, where the children were accustomed to go berrying. The closely built section of the city was at the business centers that did not extend more than three or four squares from the Delaware. Many of the best residences were on Front and Water streets, and it was the custom for the families of most respectable tradespeople and artisans to live over their stores and shops. The work of paving the streets had just begun. In front of the Pine Street lot was a sand road. Between this lot and the river were a number of houses built on large plots of ground."

The Market Street church paid most of the expense of the new building, but the funds necessary to complete it were secured by a lottery which yielded twenty-five hundred pounds. Thus the way was made ready for the congregation that met in February, 1768, in what was one of the finest buildings occupied by a church of the communion in the Colonies. Thus began the history of "the only living colonial church of the Presbyterian denomination, on its original foundations, in Philadelphia."

It was planned at first to make the relationship between the First and Third Churches collegiate—the

beginning of a statesmanlike plan to build houses of worship in different centers, the title to the property to be vested in one general committee, which was to conduct the secular affairs of all the congregations. Each church was to have its own minister for pastoral work, but the pulpits of all the churches were to be occupied in rotation by all the pastors. There was in the plan "the principle afterward so effectively applied in the union of the Colonies, and later in the Union of the States."

But the original plan could not be carried out, and the Third Church—or Pine Street Church, as it was known—became altogether independent.

First, however, there were difficulties that led to appeals to the courts. These differences were not settled until the need of the country for the united action of all patriotic people led to the burying of disputes.

The pastor of the Third Church during the days of difference with the First Church was George Duffield, a Princeton graduate, who became Chaplain to the Continental Congress and the Pennsylvania Militia during the Revolutionary War, and father of George Duffield, for many years Comptroller-General of Pennsylvania, and author of the hymn, "Stand up, Stand up for Jesus." He was a powerful preacher. One of the converts under his ministry was Dr. John McDowell, once Provost of the University of Pennsylvania.

One of the most dramatic scenes in the early history of Pine Street Church was witnessed when, for three hours, a solemn congregation sat sedately in their pews. Then after an interval of silence the minister faced again the congregation: "We are gathered here to-day to say farewell to our dear friends who are about to go out as missionaries to Pittsburgh. They are going into great

dangers and perils, and it is likely they will soon die. In anticipation of this sad event we will now sing their funeral dirge:

"'Why should we mourn departing friends
Or shrink from death's alarms?'"

One of the members of the church during the early days of the Revolution was John Adams, Signer of the Declaration of Independence. That a service held in Pine Street Church on May 17, 1776, helped him to join in the decision that was so momentous to the Colonies is shown by an extract from a letter written to his wife, after hearing his pastor liken the conduct of George the Third to that of Pharaoh to the Israelites, concluding that Providence intended the liberation of the Americans, as it had intended the liberation of the Israelites. The letter to Mrs. Adams read:

"Is it not a saying of Moses, Who am I that I should go in and out before this great people? When I consider the great events which are passed, and those greater which are rapidly advancing, and that I may have been instrumental in touching some springs, and turning some small wheels, which have had and will have such effects, I feel an awe upon my mind, which is not easily described. Great Britain has at last driven America to the last step, a complete separation from her; a total, absolute independence, not only of her parliament, but of her crown. For such is the amount of the resolution of the fifteenth. Confederation among ourselves or alliance with foreign nations is not necessary to a perfect separation from Britain. That is effected by extinguishing all authority under the crown, parliament, and nation as the resolution for instituting governments has done to all intents and purposes. Confederation will be necessary for our internal concord, and alliance may be so for our internal defense."

THIRD PRESBYTERIAN CHURCH (OLD PINE STREET CHURCH), PHILADELPHIA
Erected 1766

In Headley's "Chaplains of the American Revolution," there is a page that shows still further the intense patriotism of Pastor Duffield:

"The patriots of the first Congress flocked to his church, and John Adams and his compeers were of his hearers, for he preached as Jonas Clarke had preached before Lexington. In a discourse delivered before several companies of the Pennsylvania militia and members of Congress, four months before the Declaration of Independence, he took bold and decided ground in favor of that step, and pleaded his cause with sublime eloquence, which afterwards made him so obnoxious to the British that they place a reward of fifty pounds for his capture. He declared that heaven designed the western world as the asylum of liberty, and that to raise its banners here their forefathers had sundered the dearest ties of home, friends, and native land, and braved the tempests of the ocean and the horrors of the wilderness. In such strains of impassioned eloquence did he sustain his argument for liberty, and pour his own brave, glowing soul into his excited listeners, till they were ready, when he closed, to shout, 'To arms! to arms!' So great was his zeal in the cause of the Colonies, and so wide was his influence known to be, that his services in the army were sought for at the earliest moment, and four days after the Declaration of Independence he received his commission as chaplain to the Pennsylvania Militia."

On Sunday, on entering his pulpit, he looked about him with grave concern. Then he said: "There are too many men here this morning. I am going to the front." And at the front he was always welcome to the soldiers of the Continental army, who were inspired by him to such deeds of bravery that the hatred of the British for the "rebel parson" was intensified. On one occasion, when he was preaching from the forks of a tree in an orchard on the Jersey shore, opposite Staten Island, the British fired cannon at the company. "Soon the heavy

shot came crashing through the branches, and went singing overhead," said Headley. "Mr. Duffield * * * proposed that they should adjourn behind an adjacent hillock. They did so, and continued their worship, while the iron storm hailed harmlessly overhead."

During the entire war, except when Philadelphia was in the hands of the British, the Chaplain-Pastor divided his time between the army and his church, doing strenuous work with both.

After the evacuation of Philadelphia, the church building, which had been occupied by the British, was found in bad condition. But far worse was the scattering of the congregation. Some of this, of course, was inevitable, for many of the men of the church were in the Army. The remarkable statement is made that, of the one hundred and ten signers of the call to George Duffield in 1771, sixty-seven served in the Revolutionary War.

Among those who served the church on the Board of Trustees at various times was Colonel Robert Knox, a prominent organizer of the Pennsylvania Militia, and colonel of a regiment of four companies enlisted by himself, known as "Colonel Knox's Own."

Dr. William Shippen, Jr., the first professor of medicine in America, member of the faculty of the University of Pennsylvania, was Director General of all Hospitals for five years.

Colonel Thomas Robinson was shot down at the Battle of Brandywine, but he recovered and again took his place at the head of his troops.

Dr. Samuel Duffield was a worker in the hospitals, and a member of the Continental Congress.

John Tittermory was ropemaker to the Continental

Army, while James McGlathery made gun-carriages throughout the war.

William Henry was an officer of distinction. Later, when he was adjutant, he compiled the lists of Revolutionary soldiers on which members of patriotic organizations have ever since depended for much of their information.

Paul Cox was a Lieutenant-Colonel in the Pennsylvania Militia, Captain of the *Barclay* of the Pennsylvania Navy, and, in 1777, was one of six members of the Committee of Safety which had charge of the defense of the city.

Francis Bailey was printer to Congress. During the British occupation of Philadelphia, he lived in Lancaster. There, in 1779, he published an almanac in which he first described Washington as "The Father of His Country." His son-in-law, General John Steele, had a wonderful career, which has been outlined: "Desperately wounded in the Battle of Brandywine; aide-de-camp to Washington in New Jersey, having charge of Mrs. Washington at Morristown; field officer at Yorktown on the day of the surrender of Cornwallis; and when the War of 1812 broke out he formed a company of old people for the defense of Philadelphia; of this company he was captain."

Captain William Linnard also served in the War of 1812, as well as in the Revolution. In the autobiography of Lt.-General Winfield Scott this was said of him: "For thirty-three years he made at Philadelphia all disbursements on account of the army, amounting to fifty-odd millions, without the loss of a cent, and at the smallest cost in storage, clerk hire, and other incidental expenses, ever known."

Lieutenant John W. Woodside was for two years on the prison ship in New York harbor.

Captain Nathan Ross served on the armed boat *Washington,* and, later, on the *Franklin;* he was perhaps the earliest naval officer on record in America.

Lieutenant-Colonel James Ross was a commander on whose clear-headedness Washington learned to place great reliance.

For Colonel George Latimer the British offered a reward of fifty pounds, "dead or alive." After the war he became Speaker of the Pennsylvania House of Representatives.

Of other members of the church who served in the war, James Porter was Colonel of a Pennsylvania regiment at the Battle of Princeton. For his bravery there he was made Brigadier-General, and later became a Major-General. Thomas Craig rose from Second Lieutenant to Colonel. Isaac Craig was Major of Artillery at Yorktown. John Ross passed through the grades from Captain to Lieutenant-Colonel. John Marshall rose from the ranks to be Captain-Lieutenant.

Many of these men, as well as other Revolutionary heroes, were buried in the old churchyard.

Two more names should be recorded—that of William Hurrie, who rang the State House bell on the day when the Declaration of Independence was given to the world, and Mrs. Rush, who, after the death of her husband, moved from Byberry to Philadelphia, and opened a store, whose profits enabled her to educate her two sons. One of these sons was Dr. Benjamin Rush, Signer of the Declaration of Independence, the second Signer in the congregation.

The history of the Old Pine Street Church has continued glorious. During the War of 1812 the pastor and members were prominent in service. During the Civil War the pastor, Dr. Thomas Brainerd, was a leader in

patriotic enterprises. His name has high place in the historic succession of pastors, in which Dr. Archibald Alexander and Dr. Ezra Stiles Ely were included.

Always the church has given notable ministry in the region which, from a suburban locality, became first an outpost of the town, then the center of a population of church-goers, and finally the abode of a teeming population of foreigners.

To-day the attendance at the services is small, but they are still maintained, while the church and the historic churchyard are a Mecca for those who delight in standing where history was made, and in the sight of peace and beauty in the midst of surrounding squalor.

VIII

CHRIST CHURCH, PHILADELPHIA, BIRTHPLACE OF THE AMERICAN PROTESTANT EPISCOPAL CHURCH

"THE MINISTER OF THE DOCTRINE OF DEVILS." THE MAN WHO HAD PITY ON "POOR PHILADELPHIA." "THE PHILADELPHIA STEEPLE LOTTERY." WHY CHRIST CHURCH CHIMES RANG FOR CAPTAIN BUDDEN. FAMOUS MEN IN THE PEWS; FAMOUS MEN IN THE BURYING GROUND

THERE are many older Protestant Episcopal churches in America than Christ Church, Philadelphia, but a place of special honor belongs to this church because within its walls, in September, 1785, there was a gathering of representatives of the Episcopal Church in seven states. At this meeting it was resolved that the Protestant Episcopal Church of the United States should be organized.

There have been many changes in the house of worship of Christ Church since the first building was erected on the present site in 1695, the year of the founding of the church, in accordance with the provisions of the charter given by King Charles II to William Penn.

The first preacher, Rev. Thomas Clayton, came from London in 1698. His success was so great that some of the early Friends called him "the minister of the doctrine of devils." The seventy people he found became 700 within two years. The first structure was quite small, and it was enlarged in 1711 and again in 1720. Three years later came to the building Rev. John Talbot, of St. Mary's Church, Burlington, New Jersey. He wrote of his impressions:

"This place is my headquarters. When I can get any help, I send them to Burlington, but 'tis a thousand pities

this place should be destitute. Here are much people, and tho' they are poor, they ought not to be lost for lack of looking after. * * * I am not fallen out with my first love, dear Bur: but I have some pity of poor Philadelphia."

In 1727 the foundations were laid for an enlarged building. Dr. John Kearsley, a member of the church, who was active also in arranging for the construction of the State House, later Independence Hall, was the architect and one of the overseers of the work. Not until 1744 was the main portion of the church completed, and the tower and steeple were not built until 1753–54. Some interior changes were made in 1836–37, but restorations later have renewed the original plan. The exterior of the church has remained practically unchanged for more than a century and a half. The pulpit now in use was built in 1770. The candelabra in the center aisle, planned for candles, were placed there in 1749. The baptismal font dates back to the original building of 1695, while the organ was built in 1765.

When money was required for the steeple and for the bells that were to be placed in it, subscriptions were invited. Three hundred citizens of Philadelphia made liberal response, but the amount raised was not sufficient. Accordingly the Vestry met to see how best to raise the remaining funds "for finishing the Steeple and purchasing a set of bells." It was decided to do this by a lottery, a scheme for raising the sum of one thousand and twelve pounds, ten shillings, by a deduction of fifteen pounds per cent, on eighteen thousand Spanish dollars, commonly called pieces of eight, to be raised by the sale of four thousand five hundred tickets, at five pieces of eight each ticket.

"The Philadelphia Steeple Lottery" was advertised

at once. Thirteen men were appointed managers; of these Benjamin Franklin, who occupied a pew in the church, was one. These men were to sell tickets to all who came to the houses of the vendors. The drawing in March, 1752, did not complete the fund, and a second drawing was held. The tickets read:

Christ Church Lottery
(1) Class No. (7493)
This intitles the Bearer to
such Prize as shall be
drawn against its
Number.

In 1754, soon after the completion of the steeple, Captain Budden brought over from England a chime of eight bells for which the bill was £560 7s. With the bells came a man who had assisted in making them. He had asked the privilege of coming over to hang them, without expense to the church. Captain Budden refused to accept payment for bringing the chimes. Because of his generosity it was arranged that the bells should be rung whenever his ship, the *Myrtilla,* should come up the Delaware. But their most noted use was when they pealed forth in response to the Liberty Bell on July 4, 1776.

The bells were removed for safe keeping before the occupation of Philadelphia by the British, being taken to Allentown, with the State House bell. Later they were brought back to the city and replaced in the tower. Within the walls of Christ Church assembled in a body the members of the Continental Congress, immediately after the receipt of word of the Battle of Lexington. They gathered with the people for fasting and prayer.

Among other treasures of the church are a flagon and a chalice which were given by Queen Anne in 1709. The silver basin for the font, which weighs sixty-three ounces,

CHRIST PROTESTANT EPISCOPAL CHURCH, PHILADELPHIA
Erected 1727–1754

INTERIOR OF CHRIST CHURCH, PHILADELPHIA

was presented to the church in 1712. Visitors are shown also a wooden bust of King George II, surmounted by a wooden cross, which long stood above the eastern window. These were removed after the independence of the United States was acknowledged by Great Britain. For many years they have had place in the tower room.

The pew set apart for the Governor of the Province of Pennsylvania was later known as the President's Pew. There sat George Washington, and later, at times, John Adams. Lafayette used it when he made his second visit to America in 1826. Francis Hopkinson, Secretary of the Continental Congress, and his son, the author of "Hail Columbia," occupied pew No. 65. Henry Clay was a later worshiper in the building, while General Cadwalader, who won fame in the War of 1812, held pew No. 55.

Dunlop's *American Daily Advertiser* of February 23, 1793, contained this item:

"Yesterday being the anniversary of the birth-day of our beloved fellow-citizen, George Washington * * * all the shipping in the Harbor had their colours hoisted out, and the bells of Christ Church rang peals every half hour, during the day."

For many years the burial ground of Christ Church was the lot adjoining the church, on Second Street, near Market. In 1719 a lot was purchased at Fifth and Arch Streets, and here most later burials were made. General Charles Lee, of the Continental Army, found his resting place near the southwest door of the church. Following the Battle of Princeton, General Hugh Mercer's body was given honored place close by. The first Episcopal Bishop of Pennsylvania, William White, D.D., was buried within the building. In the churchyard were laid the bodies of Peyton Randolph, first President of the Continental Con-

gress, Commodore Truxton, several Signers of the Declaration of Independence, including George Ross, Judge of Admiralty of Pennsylvania, who died in 1779. Eleanor, daughter of Nellie Custis (Mrs. Lewis), the daughter of Martha Washington, rests in the churchyard. Robert Morris, who did so much to finance the Revolution, and afterward died a bankrupt, after long imprisonment for debt, was honored within the walls of the church itself.

IX

THE GLORIOUS BEGINNING OF THE REFORMED CHURCH IN AMERICA

REFUGEES WELCOMED IN PHILADELPHIA. THE PREACHER WHO MADE HIS LIVING BY "BEING GENERALLY USEFUL." THE TEACHER OPPOSES THE FARMER. A CURIOUS BOOK TITLE. "HURRAH FOR GEORGE WASHINGTON!" A HERO OF THE YELLOW FEVER EPIDEMIC

DURING the first quarter of the eighteenth century thousands of the people of Germany fled to England from their homes in the Palatinate, a district in Germany, on the border of France, because of the persecutions of Louis XIV. With them were many Huguenots who had taken refuge among them when they were driven from France in consequence of the Revocation of the Edict of Nantes.

Many of these refugees were sent to America by Queen Anne. Some of them were sent to Schoharie, New York, in 1709, only to suffer indescribable hardships on the voyage, and disappointment and death on their arrival. A second company, bound for Philadelphia, was plundered on the way, and, when it was finally landed on the coast of Massachusetts, sent a plea to some of their brethren in Philadelphia for aid to reach Penn's city. A third group was lured by promises of a wonderful future on the Mississippi River, only to be abandoned in the swamps near Mobile.

But a fourth company succeeded in reaching hospitable Philadelphia. On September 21, 1727, the sloop *William and Sarah* anchored in the Delaware River, having on board four hundred refugees from the Palatinate. Their leader was Rev. George Michael Weiss.

Their first care was to find shelter. Their second desire was to have a church organization. Both wishes were gratified soon, though the church organization had no abiding place, and its people were compelled to be satisfied with very ordinary quarters for themselves. Both pastor and people had to face the problem of supplying the most rudimentary needs. How Mr. Weiss made an attempt to solve his difficulty is evident from an advertisement in the Philadelphia *American Weekly Mercury* of February 3, 1729:

"This is to give notice, that the subscriber hereof, being desirous to be as generally useful as he can in this country, (wherein he is a stranger), declares his willingness to teach Logic, Natural Philosophy, Metaphysics, &c, to all such as are willing to learn. The place of teaching will be at the Widow Sprogel's on Second Street, where he will attend, if he has encouragement, three times a week, for that exercise."

"Signed by G. M. Minister of the Reformed Palatine Church."

In other ways the members of the colony from Germany and their leader showed that they were eager to enter fully into the life of their adopted country. They appeared at the Court House in Philadelphia and there signed the oath of allegiance to King George II. Historians say that they were the first immigrants to take this oath.

But Mr. Weiss was not the first minister from the Palatinate to come to Philadelphia. He learned that in 1720 John Philip Boehm had come to Pennsylvania, where he found many German Reformed people. At once he became active among them. He visited the congregation at Whitemarsh, which had been organized in

1710 by Dominie Paulus Van Vlecq. This congregation, the ancestor of the Fort Washington Reformed Church of to-day, became the nucleus for a number of other congregations which Boehm got together in 1725, including Falckner Swamp and Skippack. These were the first churches of the communion in Pennsylvania. In 1726 he organized a church at Tulpehocken. Of the eleven or twelve churches founded by him, a number still survive, notably Falckner's Swamp, located in New Hanover Township, Montgomery County. Among its original members were Frederick Antes, George Philip Dotterer, Jacob Meyer, John Berkenbeil, Sebastian Reifsnyder, and George Klauer. At first the meetings were held in the houses of the members, but in 1741 services were begun in a well-built frame church.

Pastor Boehm had preached several times in Philadelphia, but he did not organize the church. When the new arrival succeeded in doing so, the older minister felt that he had not been treated fairly. His opposition increased as Weiss began to visit the country churches, for Boehm felt responsible for their progress. Weiss opposed the work of Boehm, because, so he declared, the latter was an uneducated, unauthorized layman and a farmer. The result was a bitter war between the two men, both of whom seemed altogether earnest and sincere. On one occasion Weiss succeeded in driving Boehm from a log church which he had begun to build at Skippack. This Weiss completed in 1729. Later the leaders were friends. Boehm continued his unselfish ministry, organizing many churches, the last of these being that known to-day as Boehm's Reformed Church at Blue Bell, Whitpain Township, Montgomery County.

The short residence of Weiss in Philadelphia was

fruitful in the preparation and publication of the first Reformed book published in Pennsylvania. This was the fruit of the author's observations as he traveled about the country, and his feeling that it was necessary to combat error. The curious title, as translated into English, is a small volume in itself:

"The Minister traveling about in the American Wilderness among people of different nationalities and religions, and frequently attacked, portrayed and presented in a dialogue with a citizen and a New Born. Treating of different subjects, but especially of the new birth. Prepared and to the advancement of the honor of Jesus composed from his own experience by George Michael Weiss, Philadelphia, printed by Andrew Bradford, 1729."

Soon after reaching Philadelphia Weiss decided that the poor immigrants must have help from abroad if they were to build a church. So he sent to Holland an appeal in behalf of them and of the neighboring churches in the country for which he felt he was the responsible leader. And in May, 1730, he went to Holland to follow up his request for funds, taking with him Jacob Reiff, of Skippack, a business man, who had been in Holland in 1727.

This letter to Holland, and the journey which followed it up, marked the beginning of a paternal relationship between the First Reformed Church of Philadelphia and surrounding smaller churches, a relationship which continues to this day.

The financial returns of the journey were not large. The net returns to the churches was only about six hundred and fifty dollars. Much of the money collected was invested by Mr. Reiff in merchandise which he believed could be sold to advantage in Philadelphia, for the bene-

fit of the churches. But there were mishaps. For several years the goods were held in a British custom house, and were released only on payment of a large sum for duties and storage. Since the total amount collected was less than two thousand dollars, and since the expenses of the journey had to be paid out of the receipts, it is easy to understand why the net returns were so meager.

During the absence of Mr. Weiss Pastor Boehm came into his own. For some years he served as pastor of the Philadelphia congregation, which continued to meet in a building owned by William Allen. The Lutherans used the building on alternate Sundays. But when the Lutherans built their stone church, the Allen building was available for the Reformed people alone. They paid rent of four pounds per year for the building, which was located on Arch Street, adjacent to the Quaker burial ground. It is said that this was originally a barn.

Help from abroad, together with the gifts of the growing congregation, made possible the purchase in 1741 of a lot on Sassafras (now Race) Street, for a church, and of another lot in Franklin Square, for a burying-ground. The price paid for the latter was £50, and the seller was John Penn, Proprietary.

The first building was not erected until 1747, during the pastorate of Rev. Michael Schlatter. This was described as "the new six-sided Reformed Church, on the Race place." It was a stone or brick structure, hexagonal in form, with a hipped-roof, sloping from each of the six sides to the cupola. The cupola was also hexagonal, with an arch-topped, narrow window on each side. Surmounting this was a ball, pierced by a rod projecting to quite an elevation, with the figure of a cock (the usual Holland symbol of a church) at the top of a vane. When

it was first used, the walls had not been plastered, and there was neither gallery nor window. Yet it was mid-winter!

The first notable event in this new building was the organization, in 1746, of the first Coetus or Synod of the Reformed ministers and churches, the first regular general ecclesiastical body of the Church in America.

In 1765 the congregation was chartered by John Penn, and in 1772, it entered its second building, on an enlarged

"THE NEW SIX-SIDED REFORMED CHURCH"

lot on Race and Hillsdale Streets. On May 1, 1774, the new structure was dedicated, in the presence of the Governor of the Province.

During the Revolution the Race Street Reformed Church had an honorable part in the struggle of the Colonies. Mr. Schlatter, who had been pastor until 1755, was living in Chestnut Hill. He had been a chaplain in the American Army during the campaign against the French in Nova Scotia. The British thought he ought to serve them as chaplain also, but he thought otherwise.

For his refusal he was arrested and taken to Philadelphia, which was then occupied by the British and their uniformed soldiers entered his home at Chestnut Hill. They plundered it, broke his furniture, threw his silverware into the well, and burned his papers. His sons served in the American Army.

Dr. Casper Dietrich Weyberg, who was the pastor during the Revolution, became a marked man when the British entered the city. As the soldiers marched by his home, a son stood on the doorstep and shouted, "Hurrah for George Washington!" This loyal attitude was characteristic of the family. A historian of the church tells how Dr. Weyberg preached to the Hessians, and boldly asserted the justice of the American cause. He laid such stress on the wickedness of the British oppressors that the invaders, feeling the effects in the daily desertion of the Hessian mercenaries, threatened the life of the fearless man, and put him in prison.

While Dr. Weyberg was in prison, the British occupied the new church as a hospital. When it was restored to the congregation, the cost of repairs was $15,200. The people of Philadelphia were glad to provide the amount necessary, for they looked on the Race Street Church as one of their Revolutionary shrines. They remembered that on February 17, 1776, the building was opened for a memorial service in honor of General Richard Montgomery, who had fallen before Quebec, Dr. William Smith, of the University of Pennsylvania, being the speaker. When many people in the city were undecided as to their course of action in the war, this action was a brave display of patriotism.

Twenty-three years later, when George Washington died, Major William Jackson, who had been Secretary

to the Convention which framed the Constitution of the United States, delivered in the church a memorial address before the Society of the Cincinnati.

William Hendel, who became pastor in 1794, was a fit man to come to a church that had won such honorable scars in the Revolution. During the war Dr. Hendel paid frequent visits to a congregation in the Lykens Valley, although he knew that his life was not safe. He was guarded by armed men, both on the way and while he preached, lest the Indians, allies of the British, should surprise him.

He was pastor at the time of Philadelphia's second visitation of yellow fever, in 1798, described by a speaker in the Race Street Church in 1839, as "that season of pain and dismay, when our city was, for a time, converted into a Golgotha." Then he continued: "You remember the almost deserted streets, the fearful silence, which told you that the pestilence was spreading its broad, dark wings over the habitations of men. You can recall the horrid preparations for the funeral. * * * Men of stout hearts were afraid to meet the coffins that were to be seen in every street, lest the deadly contagion might point the arrow next at them. Most of the pastors of the churches had left their people, and nearly all the wealthy habitants had deserted the city."

But Dr. Hendel remained, ministering to those who needed him, and he fell a victim to the scourge, as had his predecessor, Rev. John Herman Winkhorn, at the time of the first visitation of the fever in 1793.

At that time President Washington was one of those who fled from the city. For some time he was a guest in the home of Dr. F. F. Herman, pastor of the Reformed church in Germantown (now the Market Square Presbyterian Church).

The pastors who became martyrs to the fever were buried in the plot in Franklin Square, which was used for a burial ground until the city restored the entire plot to the purpose made known by William Penn, in his original plot of Philadelphia—one of five squares provided for the people.

The Race Street Reformed Church, after an intermediate stay at Tenth and Wallace Streets, moved to Fiftieth and Locust Streets, where it is known as the First Reformed Church of Philadelphia.

X

HOW NORRITON CHURCH BECAME HISTORIC

A MENNONITE HELPS THE PRESBYTERIANS. WHEN DAVID RITTENHOUSE AND BENJAMIN FRANKLIN TOUCHED NORRITON CHURCH. BETWEEN VALLEY FORGE AND PHILADELPHIA

IN 1923 a bronze tablet marker was placed on the walls of what is thought by many to be the second oldest stone building in Pennsylvania, the building long used as a meeting house by the Norriton Presbyterian Church, on the Germantown and Perkiomen Turnpike—which was called by the Indians the Manatawny Road—five miles south of Norristown. The tablet reads:

Norriton Presbyterian Church, 1698.
The date of the deed of the grass plot adjoining—1678—marks this place as the oldest monument of Presbyterian enterprise within the bounds of Pennsylvania.

The plot of ground acquired in 1678 was used for a cemetery long before a building was erected. But the historic stone structure was probably placed by the side of the graves about the beginning of the eighteenth century, or perhaps as early as 1698.

When Matthias Rittenhouse, father of David Rittenhouse, made his home on the property which has ever since borne his name, he found the building there. He was himself a Mennonite, but he gave clear title to the church in 1737. He had bought from Isaac Norris, who had his deed from John Penn, Jr. Thus the church is the fourth holder from William Penn.

The neighborhood of the church was familiar ground to David Rittenhouse, who was two years old when his father removed to the house which still stands, close to the church building, transformed into a delightful home

NORRITON PRESBYTERIAN CHURCH, NEAR PHILADELPHIA
Erected, Probably, in 1698

by Herbert T. Ballard. There Rittenhouse had the observatory which he used for his astronomical researches. There, in 1769, he observed the transit of Venus, of which he made report in a document that brought him world-wide fame. Later, in 1770, he observed the transit of Mercury. These observations helped him to acquire the knowledge used when he devised his marvelous orrery, the mechanical appliance by which he showed the movements of the heavenly bodies. For its possession the University of Pennsylvania and the College of New Jersey became rivals. The latter institution was successful; it paid him £300 for something still treasured in Princeton.

Benjamin Franklin was a frequent visitor at the Rittenhouse home. Before the building may be seen the remains of an English boxwood tree, which the Sage of Pennsylvania brought from London for his friend. The two young men were probably numbered among the visitors at Norriton Church.

Other visitors of note came to the church in 1777 and 1778. When the Continental Army was on the march to Valley Forge, many soldiers dropped out of line and sought refuge in the building. Not only did it supply quarters for them, but it was commandeered as a hospital. More than once General Washington visited the building, once when he was stopping at an inn on the Skippack Road, in 1778.

During the Revolution one of the prominent officers of Norriton Church was Ephraim Armstrong. As he lived but four miles from Valley Forge, and only twice as far from the British outposts on the edge of Philadelphia, he was in hot water. The surrounding country was subject to raids. So when Washington asked for a recruit from the family to help against the British, the father felt

that he could not leave his eleven children. But his eighteen-year-old son Joseph enlisted in his place, and served so well that he was discharged with honor as soon as the war was ended. He was buried in the churchyard at Norriton.

After the Revolution the Pennsylvania Assembly voted to permit the church to raise by lottery funds to repair damages done to the building during the war.

Unfortunately, many of the oldest stones in the cemetery have disappeared. In 1844 workmen who were repairing the church decided that the flat gravestones were exactly what they needed for their work. So many of them were taken from their places, were broken, and were placed under the walls. The remnants of some of these stones bear the prefix "Van," indicating that the first users of the cemetery were Hollanders.

Thus credence is given to the tradition that a log church, established by the Hollanders or Reformed Dutch, was occupied on the site as early as 1660. Since these people were essentially Presbyterians, the history of the Norriton church seems to go back even farther than can be proved. In those days, as well as for many years afterward, the popular name for the church was Norrington.

To-day Norriton Church is only an honored relic. In 1825, because of the removal of members from the vicinity, it was united with Lower Providence Presbyterian Church, four miles distant, which was founded in 1730. For many years services were held alternately in the two churches, but now all members go to Lower Providence, except on special occasions when old Norriton becomes for a day the center of the congregation's activities.

XI

THE FIRST BAPTIST CHURCH IN PHILADELPHIA

HOW ELIAS KEACH TRICKED THE BAPTISTS OF PENNYPACK. A BITTER DISPUTE IN THE WELSH TRACT. WHEN THIRTEEN HUNDRED DOLLARS WAS WEALTH. A CHURCH IN A BREWERY. BENJAMIN FRANKLIN AND THE "ELECTRIC FIRES." SHOULD HE WEAR A GOWN?

THE first Baptist church organized within the bounds of Pennsylvania did not survive many years. In 1684 Rev. Thomas Dungan from Rhode Island made his home at Cold Spring, between Bristol and Trenton. There he gathered about him a congregation which flourished for a time, then passed away. To-day nothing but a burial ground survives to tell of the early church.

But Mr. Dungan should be mentioned here because he comes into the story of the early days of the oldest Baptist church in Pennsylvania still surviving, the seventh in age in the United States. His work may have passed away, but he was instrumental in inspiring the man who was the first pastor of the mother church of the Baptist communion in Pennsylvania, New Jersey, New York, Delaware and Maryland.

This is the story of his contact with Lower Dublin Church. In 1685 Elias Keach came from London to Pennsylvania. He was a wild youth, but for some reason he decided to palm himself off as a preacher. When he landed he was dressed in black, with ministerial bands. He must have presented a good appearance, for he managed to deceive the people to such an extent that he was invited to preach before the settlers in a district now called Lower Dublin, in Philadelphia, though it was

then called Pennepek, for it was on the banks of the creek known by that name (now Pennypack).

Let Morgan Edwards, an early historian of the Baptist Church in America, take up the story:

"He performed well enough until he had advanced pretty far in the service. Then, stopping short, he looked like a man astonished. The audience concluded he had been seized with a sudden disorder, but, on asking what the matter was, received from him a confession of the imposture with tears in his eyes and much trembling. Great was his distress, though it ended happily. For from that time dated his conversion. * * * He heard there was a Baptist minister at Cold Spring in Bucks County, between Bristol and Trenton. To him did he repair to seek counsel and comfort, and by him he was baptized."

The baptism took place in the Delaware, one mile from Tullytown, at a place later frequently used by Baptists—a place with sloping bank, pebbly bottom, and a bend in the river, which gives a view up and down for miles.

After the baptism Mr. Keach returned to Pennepek, and there, in January, 1688, he guided the Welsh settlers in the organization of a Baptist congregation. In the official record of the event it was stated that the time was the eleventh month, 1687–8. This was according to the old way of reckoning time, used by England and her Colonies until 1752. By this method the year began March 25; September was really the seventh month, and January was the eleventh month. The old date of organization, therefore, was 1687, but the date by modern reckoning was 1688.

Mr. Keach became the first pastor of the new church. "Soon after the organization," it is recorded, "the new emigrated Baptists in the province of New Jersey did

join them, also those whom Mr. Keach baptized at the Falls, Coldspring, Burlington, Cohansey, Salem, Pennsneck, Chester, Philadelphia, and so forth. They were all one church, and Pennepek the center of union, where as many as could met to celebrate the memorials of Christ's death, and for the sake of distant members they administered the ordinance quarterly at Burlington, Cohansey, Chester, and Philadelphia."

The heavy work involved in this way was performed by Mr. Keach for but two years. In 1690 his successor, Rev. John Watts, took charge of the church and its outlying interests.

A startling event of his career at Pennepek was the arrival in September, 1701, of a company of sixteen Baptists from Pembroke and Caermarthen, Wales, who, on deciding to emigrate to America, formed themselves into a Baptist church, of which one of their number, Thomas Griffith, was named pastor. The devoted little company—in which the typical Welsh names, Griffith, Edward, Thomas, Morgan, David and John were conspicuous—sailed from Milfordhaven on the ship *William and Mary.* After three months at sea they reached their promised land.

There they were ordered to go to Pennepek, where other Welsh Baptists would be found. For more than a year they remained there, but in 1703 they removed to New Castle County, then a part of Pennsylvania, though now in Delaware, making their home on the Welsh Tract of 30,000 acres which had been bought from William Penn.

With them went some of the members of the church at Pennepek, though a few of their own number remained by the creek of the Indian name. Thus there was for a long time a definite relation between the two companies of Baptists.

Under the leadership of Thomas Griffith, their pastor, the Welsh Tract Baptists, in 1703, built a meeting house, which served them until 1747, when a second and larger building took its place on the same site. This building is still in use. The record of those who were buried in the churchyard is one of the helpful documents of colonial days in Delaware.

In 1706 came an event that may not seem so important to-day, though it was all important to the earnest men of the Welsh Tract. The lower church taught the necessity of the laying of the hands, but the Pennepek church did not hold with this notion. The dispute was long and bitter, but it was settled at length by a meeting held at the house of a Welsh resident in Radnor, who became one of the first members of the Great Valley Baptist Church. At first this was considered a part of the church of the Welsh Tract, though in 1711 it became a separate organization.

The conclusion reached at the Radnor meeting—a conclusion that gave the Welsh Tract church its own way—was so satisfactory to the Pennepek church that Pastor Griffith was invited to assist in the ordination there of the successor to Mr. Watts. From there he went to the Jerseys, "where he enlightened many in the good ways of the Lord, insomuch that in three years after all the ministers and about fifty-five private members had submitted to the ordinance." No wonder the Welsh Tract Baptists felt triumphant!

That these were the days of large appreciation of small things is indicated by a statement made in a history of the Welsh Tract Church, published in 1813:

"The Welsh Tract Church is very handsomely endowed; for after all the casualties which have befallen

its temporalities, it has about thirteen hundred and thirty dollars in funds, at interest."

The Delaware church grew and maintained its importance for many years, but gradually it dwindled, and to-day it is remembered chiefly because of its touch with Pennepek and so with Pennepek's children. One of the most prominent of these was Captain John Rush, ancestor of Dr. Benjamin Rush, Signer of the Declaration of Independence. The Captain's widow was baptized at Pennepek on July 5, 1707, when she was about eighty years old.

An important outgrowth of Pennepek church was the Southampton Baptist Church, in Montgomery County. This—the seventh Baptist church in Pennsylvania—became independent in 1745. This is the church in whose official minutes in 1768 was recorded the suspension of a member who cheated the pastor in the purchase of a negro! Ten years later Pastor William Van Horn became a chaplain in General Glover's brigade of Washington's army. After his return to his charge the church prospered to such an extent that it became known as one of the leading churches of the communion in America. At length it became necessary to enlarge the building to seat twelve hundred people.

Pennepek, the ancestor of Southampton, had its first building in 1707. This building, enlarged and beautified, is still standing. In 1770 it was described, with wonder, as a building with a stove. Such an innovation was a novelty. Many people felt that a stove in a church was a bit of furniture for which the Devil must be responsible. Why should church-goers be comfortable?

The building as it stands to-day is plain, but it has a dignity all its own. In many ways it is like a Friends'

meeting house. It stands behind a wall. The two chaste doorways and the Palladian window in the second story add to its fascination for those who delight in colonial buildings.

But long before the first building was erected, Pastor Watts agreed with the few Baptists who lived in Philadelphia to go there from time to time to preach to them. John Holms, who had reached Penn's town in 1686, was one of them. Later arrivals included John Farmar and his wife, Joseph Todd, Rebecca Woosencroft, William Silverston, William Elton and his wife, and Mary Shepherd.

Arrangements were made by the first Baptist sympathizers to hold meetings in a wooden building on the Barbadoes lot, on the water front. A few Presbyterian people in the city also gathered with them, it being arranged that the preaching on alternate Sundays should be first by a Baptist, then by a Presbyterian.

In December, 1698, nine persons met at a house near the Barbadoes building, and "did coalesce into a church for the communion of saints, having Rev. John Watts to their assistance."

Practically this new organization, the First Baptist Church of Philadelphia, had an independent existence from the first, but until 1746 it was technically a part of the Pennepek church. At that time there were fifty-six members of the Philadelphia church.

The minutes of the latter organization for April 5, 1746, tell the beginning of the tale of separation:

"The members of the church of Pennepek, residing at the city of Philadelphia, petitioned to the meeting at Pennepek for a separation for themselves, and for Mr. Jenkin Jones, the pastor of the church, also (his resi-

LOWER DUBLIN BAPTIST CHURCH, NEAR PHILADELPHIA
Erected 1707

THE KEITHIAN QUAKER MEETING HOUSE ON LAGRANGE PLACE, PHILADELPHIA

dence being among them) to answer which the church at Pennepek took a month to consider."

That the consideration was fruitful for Philadelphia is shown by the record of May 3, 1746:

"The church at Pennypek having considered the brethren's reasons for a separation, and finding them to be of weight, a dismission was granted, and they were soon after constituted and settled as a regular gospel church. * * *"

The first place of worship after the organization of the Philadelphia Baptists in 1698 was at Anthony Morris' Brew-House, near the draw-bridge, now the east side of Water street, near Dock Street. The owner was a Friend, but he was glad to welcome the Baptists until they could secure other quarters. This was done in 1707, when they were invited to assemble in the meeting house of the Keithian Quakers in Lagrange Place, just north of Christ Church. There, and in brick buildings erected on the same site in 1731, and also in 1762–3, the church was destined to remain until its removal to Broad and Arch Streets in 1856. The next move was to the present beautiful building at Seventeenth and Sansom Streets.

The plain structure occupied had been built by the Keithian Quakers in 1692, soon after the separation from the regular Friends because of a disagreement as to "the sufficiency of what every man naturally has within himself for the purpose of his own salvation." They took their name from their leader, George Keith. One of their early members was Thomas Rutter. They lived until 1707. Then some of them became Baptists—Keithian Baptists, they were called. Others joined Christ Church. The property remained in the hands of trustees. The last survivor of them—also a member of Christ Church—deeded the old meeting house to that church in 1723.

When he died in 1734, the Vestry of Christ Church asked for the building. A lawsuit was the result, but the difficulty was settled by the payment of £50 for the property in dispute by the Baptist occupants.

Four years before this settlement gave a new lease on the Lagrange Place home, Abel Morgan, pastor of the church, brought fame to the Baptists and to the city by printing in Philadelphia a beautiful edition of the Bible in Welsh. When he died he was buried in Mount Moriah. His tombstone was later taken to the church, and it has been ever since one of the prized possessions of the congregation.

The year 1733 was rendered remarkable in the history of the church by the stand it took for religious liberty. The occasion was the coming to the city of a few Roman Catholics, who opened a chapel. Governor Gordon, alarmed, asked the Council to look after them; the idea of mass being openly celebrated by a Catholic priest, within the limits of Philadelphia, was horrifying to him, for he felt it was contrary to the law of the land. But the Baptists came to the assistance of the Catholics. They pointed out the fact that all sects were protected by the laws which had been established by William Penn; all were equally entitled to religious liberty. Their contention was sound, and the Council leaders refused to interfere.

One of the prominent members of the church in early days was Ebenezer Kinnersley, who was assistant pastor with Rev. Jenkin Jones. His fame rests on two achievements—his opposition to the preaching of George Whitefield and his followers, and his partnership with Benjamin Franklin in experiments with the "electric fires." He became a member of the American Philosophical Society, and was professor in the University of

Pennsylvania. A memorial window dedicated to him has been placed in one of the University buildings.

Among the early pastors perhaps the most famous was Morgan Edwards, of whom it has been said, "In his day no Baptist minister equaled him, and none since his time has surpassed him." One of the most liberally educated of the Baptist ministers in America, he gave an impetus to religious education in the communion which is felt to this day. He was instrumental in building up Hopewell Academy, New Jersey, and, later, Rhode Island University, now Brown University. It surely took some nerve to start a Baptist college when there were but twenty churches of the denomination in the country, with only 5000 members.

Dr. Edwards was given the degree of Master of Arts by the University of Pennsylvania in 1762. On April 30, 1763, the records of the church had this reference to the grant:

"Mr. Edwards desires to know the sense of the church relative to his wearing the Master's gown in the Common services of the church; for as to wearing of it abroad, and on special occasions, (he said) he intended to use his right and own discretion. The Church desired him to use his liberty, and that wearing or not wearing it would give no offense to the church."

The most unfortunate thing about Dr. Edwards was his partisanship of England during the early days of disagreement with the mother country. The Committee of Safety once wished to secure him as a dangerous person, but General Samuel Miles, later Mayor of Philadelphia, succeeded in hiding him in his own home. Billy Edwards, one son, became a colonel in the British Army, but John Edwards, a second son, joined the American Navy.

Fortunately in 1775 the father retrieved his reputation by signing a renunciation of his Tory principles. Thus he made unanimous the adherence to the Colonies of the Baptist ministers of America. In this document he said:

"Whereas, I have some time since frequently made use of rash and inprudent expression with respect to the conduct of my fellow-countrymen, who are now engaged in a noble and patriotic struggle for the liberation of America against the arbitrary measures of the British ministry, which has justly raised their resentment against me, I now confess that I have spoken wrong, for which I am sorry, and ask forgiveness of the pastors, but I do promise that for the future I will conduct myself in such a manner as to avoid giving offence * * * and in justice to myself declare that I am a friend to the present measures of the friends of American liberty, and do approve of them and, as far as in my power, will endeavor to promote them."

Surely there could be no fault with a man who would make a declaration like that, and would live up to it!

During the early days of the Revolution the pastor was William Rogers, a young man not yet twenty-one years old, though he had graduated from Rhode Island College three years earlier. His pastorate was short; he left in 1775 to become chaplain in the Continental Army. In that position he continued until 1781. During his pastorate the famous Dr. Benjamin Rush became a member.

The records of the church give a pleasing touch of Revolutionary history. At midnight on October 24, 1781, the citizens of Philadelphia were startled by the news of Cornwallis' surrender. Next day the Philadelphia Baptist Association, which had been organized in the First Church in 1709, gathered at the church at sunrise to give thanks for the glorious success of the Continental arms.

Unfortunately the coming of peace to the country was not accompanied by peace in the church. Controversy was still raging that had been stirred up in 1780 by the disagreement of the members in calling a pastor. Some wanted Elhanan Winchester, but others were just as insistent that a Mr. Heart should be the leader. While the final decision was to hire Mr. Winchester, the seeds of trouble had been sown.

At first the new pastor seemed to please everybody. But after a time he was accused of doctrinal irregularities. It was said that he taught the impossible doctrine that there was no such thing as endless future punishment. To this charge he agreed.

Many left the church. "Ruin began to stare us in the face," is the record left by one historian.

There was a formal protest, an answer, and a lockout by one party to the controversy, while the other party broke into the meeting house "by putting a Boy in at one of the wooden Panes, who unlocked the Door." The lock was altered, and a new key secured. Then there was a public meeting to talk matters over. Committees were appointed by both sides to confer with other ministers, and secure their advice. Of one committee Samuel Miles, Thomas Shields, and David Brown were members, while on the other were John Drinker, Edward Middleton, Griffith Levering, and John Connelly.

The result was that the protesting party declared itself the true First Baptist Church. To this decision the other party was finally compelled to agree. They were unwilling to adopt the suggestion of their opponents that the matter be arbitrated by a Committee of five Episcopalians, five Friends, and five Presbyterians.

The defection from the church of disgruntled members, following so soon after the losses due to the Revo-

lution, depleted the membership of the church, but it grew rapidly under the ministry of Thomas Ustick. In spite of the yellow fever of 1793, 1797, 1798, and 1799, he brought many into the church. In fact, the plague gave him his opportunity. He was urged to leave the city and find safety in Bucks County. But he preferred to remain with his stricken people, although fever visited his own home. He worked side by side with Dr. Benjamin Rush, and succeeded in helping thousands.

In later years the church has had a number of great pastors. Two of these were Morgan J. Rhees, brother of R. Rush Rhees, M.D., of Jefferson Medical College, and George Dana Boardman.

Of the many distinctive achievements of the church during the second century of its history, the thing most noteworthy, in the minds of many, was the organization in 1814 of the General Missionary Society which became, later, the American Baptist Missionary Society. This society, organized in the Lagrange Place church, was made necessary by the determination of Mr. and Mrs. Adoniram Judson, who had gone to India under the American Board of Commissioners for Foreign Missions, to change their denomination, adhering to the Baptist Church. There was in America great enthusiasm in the denomination, as well as great criticism of foreign missions. But the result was the society whose delegates from all parts of the East decided not only to support the work of the Judsons, but also to foster the work of foreign missions in other fields.

XII

THE BEGINNINGS OF FOUR PROTESTANT EPISCOPAL CHURCHES

CHANGING A GRAVESTONE INTO A CHURCH BUILDING. ST. PAUL'S CHURCH, CHESTER, "ONE OF THE BEST CHURCHES IN THE AMERICAN PARTS." A PARSONAGE THAT WAS A REPROACH. RIVALRY IN MARCUS HOOK. THE NEW CASTLE RECTOR WHO WAS "BAITED TO DEATH BY MOSQUITOES." CONTENTION AS TO THE LOCATION OF "OLD SWEDES" IN CHRISTINA

THE Swedish Lutherans did not have a church at Upland (Chester); they depended on the church at Tinicum Island. But they had services, probably, in the House of Defence, or Block House. Yet St. Paul's Protestant Episcopal Church thinks of James Sandelands, the wealthy Swedish proprietor of all Chester, as its founder. Though he died in 1682, the first building of the church was not in use until 1703. The story of the genesis of the building is unusual. James Sandelands, the younger, proposed to send to England for a memorial to be placed over the grave of his father. A friend—probably Jasper Yeates—suggested that the wall proposed for the grave, as a support of the memorial, be carried up until there was a church over the grave.

In his journal George Keith tells of preaching at Christ Church, Philadelphia, while Mr. Evans was absent at Chester, with Rev. John Talbot, "who was to preach the first sermon in the church."

A record written by Mr. Evans in 1703 corroborates that by Mr. Keith. "In January last I was at the opening of a church in Chester. I preached the first sermon that ever was there, on Sunday, the day before the conversion of St. Paul, and after much debate what to call it, I named it St. Paul's. This is one of the best Churches

in the American Parts, and a very pleasant place, but they have no minister as yet."

In 1718 Rev. John Humphreys, who was in charge of St. Paul's, wrote to the Society for the Propagation of the Gospel, in London, telling of his difficulty in securing a home in Chester. So he bought a plantation of one hundred acres about three miles from town, paying for it £150. "The Church people did attempt to build a Parsonage, but were not able to accomplish it," he said, "for it remains as it has been these 3 years, just about 4 feet above ground, as a reproach to them, and an infamous mark of their poverty."

The sequel to this complaint led to an advertisement which appeared on January 14, 1762, in the *Pennsylvania Journal.* This stated that, according to its standing rule, the Society would have to withdraw support from the church, if they do not forthwith make the necessary provision for the better accommodation of the Missionary which the Society expects and requires, viz., a glebe, a dwelling house, and all church and burying grounds in decent order and repair."

Accordingly the church announced:

"They feel under the disagreeable necessity to apply to the publick by way of a Lottery not doubting that it will meet with all suitable encouragement, from the well disposed of every denomination, as it is intended for the glory of God and consequently the good of the Province. This Lottery is calculated greatly to the advantage of the Adventurers, the large prizes being so reduced as to make the small ones of more value than any hitherto exhibited to the public for the raising of so small a sum as £562.10."

Before signing their names to the appeal, the managers added:

ST. PAUL'S PROTESTANT EPISCOPAL CHURCH, CHESTER, 1703
Bell Tower Added in 1745

ST. PAUL'S PROTESTANT EPISCOPAL CHURCH, CHESTER, PENNSYLVANIA

"As the above sum will fall vastly short of completing everything as could be wished, it is hoped that if any are scrupulous as to this method of raising money, yet wish well to the Design, and are willing to promote the same, if such Persons will deliver their Liberality into the hands of Mr. Charles Thompson, merchant, of Philadelphia * * *"

The names appended to the advertisement were: Rev. Richard Peters, John Ross, Mr. James Young, and Dr. John Kearsley, of Philadelphia, and Messrs. Roger Hunt, John Matthews, and James Day, of Chester.

In 1849 the old church was torn down, and the cornerstone of its successor was laid. The beautiful building, occupied to-day followed in 1900. The cornerstone was brought from the Acropolis in Athens.

When Rev. John Humphreys was unable to find a home in Chester, he bought land in Chichester (*alias* Marcus Hook, as he said). Perhaps he was attracted to that town by the fact that there, too, was a Protestant Episcopal church, whose story is of unusual interest.

In 1699 Walter Martin gave to the people of Chichester a lot for a church and burying place. He said specifically that it was not to be used by "Quakers, or reputed Quakers," and gave as one reason, "The Quakers have a meeting house of their own in said township."

Naturally there was competition to see who would secure the gift, by erecting the first building. Those who favored the Church of England secured an old frame house in 1702 and removed it to the lot in question. The small brick church was built in 1746 and was named for the donor of the lot. In 1719 this donor had been buried close to the building, with the message on the gravestone:

"The just man lives in good men's love,
And when he dies, he's blessed above."

Another stone in the churchyard tells of Elizabeth Smith, who was born in 1699, and died in 1802.

The first building was replaced in 1746 by a new church. The congregation which worshiped in this was thrilled in 1769 by the receipt of £66, a share in the proceeds of a lottery authorized by the Province of Pennsylvania, for the benefit of St. Peter's and St. Paul's churches in Philadelphia, and of churches in the country about the city.

The churches at Chester and Marcus Hook were closely connected with Emmanuel Episcopal Church at New Castle, Delaware, the New Amstel of the Swedes. Their first rector, Rev. George Ross, preached also at Chester.

Some say that the New Castle church dates back to 1689, though the building now occupied was not begun until 1703. Services have been held there continuously since 1706. The first pastor was Rev. Andrew Rudman. One of his successors was Rev. Thomas Jenkins, who, in 1709, went to Appoquinimuk, Delaware, where he died. Rev. John Talbot told of the case in a letter dated September 27, 1709:

"Poor brother Jenkins at Appoquinnimuk was baited to death by Mosquitoes and blood-thirsty galiknippers, which would not let him rest day or night till he got a fever and died of a calenture; nobody that is not born there can abide there till he is mosquito proof."

George Ross, the son of the second rector, Rev. George Ross, of whom a mural tablet on the walls of the church tells, was one of the Signers of the Declaration of Independence. George Ross's daughter married George Read, also a Signer. The Read house is one of the show places of the pretty little city.

New Castle's more famous neighbor, Wilmington,

EMMANUEL PROTESTANT EPISCOPAL CHURCH, NEW CASTLE, DELAWARE
Erected 1703

DOORWAY OF EMMANUEL PROTESTANT EPISCOPAL CHURCH
NEW CASTLE, DELAWARE

OLD SWEDES PROTESTANT EPISCOPAL CHURCH, WILMINGTON, DELAWARE
Begun in 1698

boasts an Episcopal church much older, though it was for more than a century a Swedish Lutheran church. When Governor Bunting came to the Delaware in 1642, he brought with him John Companius, the first minister in the region. After that the Swedes retained the country for but thirteen years, having to yield it to the Dutch, who could not be satisfied to see their rivals control the country on the South River while they held the New Netherlands on the North River. And before long the Dutch had to give way to the English.

But through all these changes the church work begun by the earnest Swedes persisted. Of the few reminders of their stay on the Delaware the most remarkable is Holy Trinity (Old Swedes) Church at Wilmington.

Governor Bunting was attracted by the peninsula between Christina and Brandywine Creeks, and on this he decided to make his settlement. Of course, a fort came first, but within the fort a church was built. The land for the settlement was secured by peaceful dealings with the chief of the Minquas. To-day the members of the congregation worship on the site secured so long ago, though during an interval of thirty-two years a second church building stood on Crane Hook, perhaps half a mile from the original location.

William Penn had been in America sixteen years when Old Swedes was built. He was in sympathy with the eagerness of Gustavus Adolphus for religious liberty, which had led him to the sending of a colony to the Delaware, and he was in hearty accord with the Swedish method of dealing with the Indians. It was not strange, therefore, that the church founded so long before his coming prospered.

Rev. Eric Bjork was the builder of the graceful old church of which the traveler entering Wilmington from

the north by the Pennsylvania Railroad has a fleeting but satisfying glimpse not long before his train halts at the station. In 1697 he was sent to America for the purpose by Charles X of Sweden. A few months later, in May, 1698, he laid the cornerstone. His ambitious plan was to erect a building sixty feet by thirty feet. When he was asked how high the church was to be, he said, "The height shall remain uncertain till we see how it will compare with the other dimensions."

But the people who were expected to make up the congregation were more interested in what seemed to them the matter of greatest moment, the location. Naturally those who lived south of Christina Creek said they did not wish it to be north of that creek, since they did not propose to pay tolls in order to attend church.

This objection was answered effectually when the people who wished the church on the north side of Christina bought a boat which they presented to the south siders, that they might cross without payment of tolls.

Latter-day frequenters of the roads about Wilmington have been reminded of those early days of Old Swedes by the pleasant custom of giving free use of toll roads to those who were on their way to or from church. Possibly the objection to tolls on the part of the south siders has had an effect in these modern times.

The dedication day, Trinity Sunday, 1699, was a gala occasion. From far and near the people trooped to see the wonderful structure on the site of the original settlement of the Swedes. Food was provided for them, since many came from a distance. The list of edibles provided makes the mouth water. Among other things there were five sheep, two calves, one quarter of venison, seven barrels of malt, six bushels of wheat, 400 pounds

of flour, and three gallons of wine. Before and after the midday feast, services were conducted by the triumphant Eric Bjork who had carried the work to completion in the face of the arguments of pessimists who said that it could not be done. His assistant that day was Rev. Andrew Rudman from New Castle.

At first the building had a floor of brick. There was no gallery, and there was no belfry. When, later on, a belfry was constructed, it was so low that the sound of the bell would not carry far; the roof hindered the passage of the sound. This had to serve until the building of the present tower in 1802. Older than this tower are the gallery, which dates from 1773, and the porches or side arches, which were built in 1740.

The year 1777 was notable in the annals of the church, for in August and September two companies of British troops were quartered within the walls. On September 8 of that year Colonel McDonald, the commander, told the rector, Rev. Lawrence Gircher, to conduct service for the soldiers. History does not record the choice of language made for the service conducted for the troops. Perhaps the rector had a sufficient command of English to satisfy the men and the officers. But he was not sufficiently fluent for the taste of those who felt that the time had come to substitute English for Swedish in all the services of the church. When he was recalled to Sweden, the Vestry asked the King of Sweden to send in his place a rector who knew English.

But before the request could be granted, a clergyman of the Church of England, Rev. William Price, of Milford, was found available, and was inducted as rector. From the day of his coming the services have been in the English language, and the old church has been identified with the Protestant Episcopal Church.

XIII

AMONG THE FRIENDS NORTHEAST OF PHILADELPHIA

AT THE FALLS OF SAUCHICKAN. AN ARGUMENT AGAINST HEAT IN THE BUCKINGHAM MEETING HOUSE. SOLDIERS SHARE WITH THE FRIENDS. AT HORSHAM AND ABINGTON. BENJAMIN LAY'S POKEBERRY JUICE AND BLADDER DEMONSTRATION. RALPH SANDIFORD'S SUPPRESSED BOOK

THE first meeting of Friends on the Pennsylvania side of the Delaware was held at the Falls of the Delaware called by the Swedish owners of the land the Falls of Sauchickan—even before Pennsylvania received its name. The members belonged to the Monthly Meeting at Burlington, New Jersey, which dates back to 1674.

Then as early as 1683 there was a Monthly Meeting at the house of William Biles, in what was known as The Manor, because there William Penn had established his summer home on a vast estate on the Delaware, some miles below the Falls. There Friends from Bristol and Neshaminy (since 1706 known as Middletown Meeting) at what is now Langhorne, became members. William Penn and his wife were members, while Phineas Pemberton was Recorder of Births and Deaths.

But Bristol Friends were not satisfied. In 1704 they were making requests to be permitted to set up business for themselves. This desire was not satisfied, however, until 1707.

Then there was further delay in building a Meeting House—though in 1706 Samuel Carpenter had offered to give to Falls Monthly Meeting for the use of Bristol Friends, "a piece of ground for a meeting house and burying place, and pasture." The donor, a friend of

William Penn, was spoken of as the richest man in the Province. He was a merchant in Philadelphia, but he had a summer home on Burlington Island, and about 1710 he became a resident of Bristol.

A quaint record tells of prospective rules for building:

"At a Quarterly Meeting held at Middletown, ye 22d of ye 12th Month, 1710. This Meeting having under its consideration the building of a meeting house at Bristol, it's concluded there be a good, substantial house built, either of brick or stone."

A committee was appointed to take the dimensions, select the most convenient place, and compute the charges. Three months later the committee reported that "the charge of ye whole" would be about £200.

Again there was delay, probably due in part to the wish to build of bricks brought from England. But in 1713 the committee reported the completion of the building.

In 1728 a part of the structure had to be taken down, because it was faulty. Additions and repairs were made in 1735 and 1756. The building as it stands to-day is the original structure as altered. It is a typical brick building, two stories high, with two porches in front, and one at the side.

During the Revolution the Meeting House was occupied by the British as a hospital. The record book, under date September 15, 1778, tells how Joseph Church, William Bidgood, John Hutchinson, and Phineas Buckley were appointed "to get the Meeting House cleared of the troops in the little end of the house so that it may be fit to meet in."

At the time Bristol Friends were trying to get permission to have their own Meeting, the Friends at Buckingham, a few miles from Coryell's Ferry, on the Old

York Road, were making preparations to build for themselves on a lot given for the purpose, a sightly bit of woodland far above the road which was for so long the chief means of communication between Philadelphia and New York. First came a frame house, in 1720, then a stone meeting in 1731. In 1768 the new house caught fire, during meeting, from a stove, and burned to the ground. The successor was the Meeting House now used by the Hicksite Friends. This has been described as "a fine old fashioned stone edifice, two stories high, with a panel partition to separate the women from the men."

The building was used in 1777 by the British as a hospital. But on days appointed for Meeting the soldiers were instructed to put one-half of the building in order for the Friends. Many of the soldiers attended Meeting. Some of them were buried close to the line of the turnpike as it crosses the hill on which the Meeting House stands.

When Washington was on his way with his army from Valley Forge into New Jersey he marched past old Buckingham.

One of those who attended Meeting here in the early days was Thomas Ross, a member of the Friends, who joined Meeting in 1730, soon after he came to the region. Later he was useful as a traveling minister, going to many Friends in the Colonies. In 1784 he was sent by the Philadelphia Yearly Meeting on a mission to Europe.

The records of the Meeting tell of the coming to the schoolhouse in the Meeting House yard of James Blackburn and Benjamin Ely, two merchants of Philadelphia, who were driven out by the yellow fever epidemic in 1793. They kept store there until they could return with their goods to Philadelphia.

The early travelers near the Old York Road saw two old Meeting Houses between Germantown and Bucking-

PLYMOUTH MEETING HOUSE, MONTGOMERY COUNTY, PENNSYLVANIA

INTERIOR OF PLYMOUTH MEETING HOUSE

THE OLD ABINGTON MEETING HOUSE
Not now Standing

ham. One of these is Horsham, just off the main road from Hatboro. This Meeting was settled in 1716, and in 1721 the first Meeting House was built. The present building is the third house on the site. Like all Meeting Houses about Philadelphia, it is severely plain. The stone is carefully laid. The first story windows boast white shutters, while the windows in the second story are without such protection. A porch is on two sides of the building. Within the front room has been varnished, but in the rear room both pillars and pews are entirely without adornment.

The second Meeting House is near Abington, between Jenkintown and Willow Grove. This dates from 1683. It is said that William Penn was present there more than once. The old Meeting House is at Meeting House Lane and Greenwood Avenue, a half mile east of Jenkintown.

Abington and Horsham Meetings are connected with the story of one of the oddest characters of colonial days—Benjamin Lay, who came to Philadelphia in 1731, when he was 54 years old, after years spent on the seas. In England his parents were Friends, and when he came to America he sought the Friends at once, though he had been put out of Meeting.

Before coming to Philadelphia he was in Barbadoes. The sight there of suffering slaves led him to devote his life to a campaign to make slavery impossible.

A book published in 1815 described the man, who was only four feet seven inches in height:

"His head was large in proportion to his body; the features of his face were remarkable, and his countenance was grave and benignant. He was hunch-backed, with a projecting chest, below which his body became much contracted. His legs were so slender as to appear almost

unequal to the purpose of supporting him. * * * A habit he had contracted of standing in a twisted position, with one hand resting on his left hip, added to the effect produced by a large white beard, that for many years had not been shaved—It is singular that his wife very much resembled him, having a crooked back like her husband."

When he reached Philadelphia, he was grieved to see that slavery existed there. He expected better things of a city so beautifully named. So he made his home on the Old York Road, six miles from Philadelphia. There he lived his simple vegetarian life, and dressed in natural colored clothing of his own spinning.

Except for the time necessary to supply his simple wants, he devoted himself to opposition to slavery. He visited several governors, and other influential men. But he made it his chief business to visit Meetings whenever he had opportunity.

Once he appeared at the Yearly Meeting at Burlington, New Jersey. There he became the center of interest in the following manner:

"Having previously prepared a sufficient quantity of the juice of the pokeberry to fill a bladder, he contrived to conceal it within the covers of a large folio volume, the leaves of which were removed. He then put on a military coat, and belted on a small sword by his side; over the whole of his dress he threw his greatcoat which was made in the most simple manner, and secured it with a single button. Thus equipped, he entered the meeting house and found himself in a conspicuous position, from which he addressed the audience."

After his declaration of views, and his pleas to Friends to give up their slaves, he said:

"You might as well throw off the plain coat as I do." [Here he loosed the button, and the greatcoat falling behind him, his warlike appearance was exhibited to his astonished audience.] Then he proceeded, "It would be

as justifiable in the sight of the Almighty, who beholdeth and respecteth all nations and colours of men with an equal regard, if you should thrust a sword through their hearts as I do through this book." [He then drew his sword and pierced the bladder, sprinkling its contents over those who sat near him.]

At another time he stood in deep snow before the gate of Abington Meeting House, having his right leg uncovered. People told him of the danger, but he said: "Ah, you pretend compassion for me, but you do not feel for the poor slaves in your fields, who go all winter half clad."

His views were given expression in a curious book he published in 1737. This he called:

"All Slave-Keepers, That Keep the Innocent in Bondage, Apostates, Pretending to lay Claim to the Pure and Holy Christian Religion; of what Congregation soever, but especially in their Ministers, by whose example the filthy Leprosy and Apostasy is spread far and near; it is a notorious Sin, which many of the true Friends of Christ, and his firm Truth, called Quakers, have been for many years, and still are concerned to write and bear Testimony against; as a Practice so gross and hurtful to Religion, and destructive to Government, beyond what Words can set forth, or can be declared by Men or Angels, and yet lived in by Ministers and Magistrates in America. The Leaders of the People cause them to Err. Written for a General Service by him that truly and sincerely desires the present and eternal Happiness of all Mankind, all the World over, of all colours, and Nations, as his own Soul. Benjamin Lay."

Once he received in his home a visit from Governor Richard Penn and Benjamin Franklin. Setting food before them, he said, "This is not the kind of fare you have at home, but it is good enough for you or me, and such as it is, you are welcome to eat of it."

When he was old, he moved to the home of a Friend, close to Abington Meeting House. While there he wrote a letter to Horsham Friends, appealing for care in regard to some of the things which were always on his conscience.

Just before he died, he was told that the Society of Friends had taken action threatening to put out of Meeting those who would not dispose of their slaves.

"I can now die in peace," he exclaimed.

It is strange that, only a few miles away, on the Bristol Pike, lived a Friend named Ralph Sandiford, whose life was devoted to the same cause. He, too, had been a traveler. As a trader to the West Indies he had seen the evils of slavery.

In 1729, he, also, published a book. It had a long title, similar, in this at least, to that given by Lay to his book. The beginning of that title was, "The Mystery of Iniquity, a Brief Examination of the Practices of the Time."

When a copy of this was seen by the Chief Justice of the Province, the author was ordered to suppress the edition, on pain of punishment. But he persisted in distributing it.

When he died, it was found that his will gave "to the Meeting of Men and Women of the People called Quakers, at Philadelphia, each ten pounds for the use of the poor." He also gave "to the Church of England, for the use of the poor, ten pounds."

XIV

HOW MAIDENHEAD AND TRENTON NEW JERSEY, WERE LINKED

A PASTOR WHO ESCAPED CONVICTION AS A HORSE THIEF. WHY MAIDENHEAD BECAME LAWRENCEVILLE. "THE LOTTERY OF THE INNOCENTS" AT TRENTON. A PRICE ON THE HEAD OF THE RECTOR OF ST. MICHAEL'S CHURCH. DID GENERAL RAHL BRING FAME TO TRENTON?

"ON MARCH 18, 1698, Jeremiah Basse, Governor of East and West Jersey, and Thomas Revell, agents for the Honorable the West Jersey Society in England, conveyed one hundred acres for the accommodation and service of the inhabitants of the township of Maidenhead, within the liberties and precincts of the said county of Burlington and the inhabitants near adjacent, being purchasers of the said society's lands there, for the erecting of a meeting house and for burying-ground and school-house, and land suitable for the same."

It is probable that a house of worship was erected on the ground so conveyed, but of this there is no record. Certainly a church building was erected for the use of the people of Maidenhead, for they had regular services before the close of the seventeenth century.

The successor of that early building was the edifice erected near by for the Presbyterian church of Maidenhead. Of the thirty-six men who signed the deed for the land, John Hart was one. He was probably the grandfather of John Hart, one of the Signers of the Declaration of Independence, who was baptized in the Maidenhead Church, December 31, 1713.

The early records of the Presbytery of Philadelphia tell of the fortunes of the infant church. The first regu-

lar pastor began work in 1715. His successor was Rev. Moses Dickinson, a brother of Jonathan Dickinson, the first President of the College of New Jersey. He was also in charge of the Presbyterian church at Trenton.

Rev. John Rowland, one of the ministers who received training at the Log College at Neshaminy, Pennsylvania, was pastor from 1738 to 1742. At one time he narrowly escaped conviction for horse theft. The story is interesting. While he was absent in Maryland, on a preaching tour with Rev. William Tennent, Jr., a man appeared at the tavern at Princeton, whom John Stockton, a friend of Rowland, called by the name of that minister. But the visitor was Tom Bell, a noted thief of the day, dreaded throughout the Middle Colonies. The mistake led the thief to plan a coup.

Next day he went to Hunterdon County, to a section where Mr. Rowland was known. On meeting a member of a congregation to which Mr. Rowland had preached, he introduced himself as the minister. At once he was invited to be the guest of the local churchman, and to preach on the following Sunday.

On the appointed day the family, together with the pseudo-preacher, were on their way to church when the guest announced that he had forgotten his sermon notes. His host therefore sent him back on the host's horse. Instead of returning to the church he robbed the house, then rode away with the horse. Wherever he went he called himself John Rowland.

Naturally, when Mr. Rowland returned from Maryland, he was accused of the crime. He was arrested, and gave bond for his appearance at Trenton for trial. The Grand Jury was charged by a judge convinced of Rowland's guilt to find a true bill. Twice they refused, but

PRESBYTERIAN CHURCH, LAWRENCEVILLE, NEW JERSEY
Part of This Building Was Erected in 1764

FIRST PRESBYTERIAN CHURCH, TRENTON, NEW JERSEY
Organized 1762; This Building Erected 1839

when the demand was repeated a third time, the bill was found.

Now the minister had many enemies in the community because of his activity in the Great Revival that had been sweeping the country. So they were disappointed when he was acquitted by the jury. They succeeded in having the case tried a second time, on the charge that one who had been helpful to his alibi had committed perjury. Later this man, convicted of perjury, was sentenced to stand on the court house steps, bearing a placard on his breast, "This is for willful and corrupt perjury."

Fortunately, just in time, a man and his wife appeared who could testify that at the time of the robbery Mr. Rowland was in Maryland.

The members of the church had anxious moments during the Revolution. Many of their number were in the army. More than once soldiers passed through the settlement. In 1777, at the time of the Battle of Princeton, troops of both contestants saw the peaceful village.

The front of the church building occupied to-day was in use during those troubled days, it being a part of the structure erected in 1764.

To the sorrow of many the distinctive name of the town was changed in 1816 by the Legislature. When the proposition was made to re-christen it Lawrenceville, in honor of the hero of the commander of the *Chesapeake*, the people were opposed by a large majority. Nevertheless the change was made.

During the Revolution the pastor of the Maidenhead Church, the Rev. Elisha Spencer, D.D., was pastor also of Trenton Presbyterian Church, which, though organized in 1712, did not have its first building until 1726.

The original church was rebuilt in 1805, and the present building dates from 1839.

The first Board of Trustees at Trenton was a notable body. One of the number was Charles Clark, who, after passing through many dangers, died on the night of the Battle of Trenton from the results of a fall on his own hearthstone! Another member was Joseph Yard, whose name is perpetuated in the town of Yardley. Some have said that Trenton should have been called after him rather than after William Trent. A fourth was Abraham Hart, who was Postmaster of Trenton both before and after the Revolution. One of his commissions, as dated in 1764, was from Benjamin Franklin and John Foxcroft, Postmasters General of all his Majesty's Provinces and Dominions on the Continent of North America. A later commission, signed in 1775, was from Benjamin Franklin, Postmaster General of all the United Colonies on the Continent of North America.

A church document issued in 1736 was signed, among others, by Cornelius Ringo, whose family gave their name to Ringoes, New Jersey. John Porterfield, merchant, also signed. It is recorded that at his death in 1738, he bequeathed one thousand acres on the Raritan River, "late received from John, Earl of Melport, one of the noble proprietaries." Henry Bellergean and Richard Scudder were ancestors of families long prominent in Trenton. Andrew Reed was the father of General Joseph Reed, famous in the Revolution.

Rev. David Cowell, an early pastor, who was one of those instrumental in founding the College of New Jersey, was also interested in education in Trenton. In 1753 he sought for a teacher who was to be paid £25 a year and board. In May, 1753, a Philadelphia newspaper con-

tained an advertisement connected with his early educational plan:

"We, whose names are hereunto subscribed, sons of some of the principal families in and about Trenton, being in some manner sensible of the advantages of learning, and desiring that those who are deprived of it through the poverty of their parents, might taste the sweetness of it with ourselves, can think of no better or other method for that purpose, than the following scheme of a Delaware Island Lottery, for raising 225 pieces of eight towards building a home to accommodate an English and grammar school, and paying a Master to teach such children whose parents are unable to pay for schooling. It is proposed that the house be thirty feet long, twenty feet wide, and one story high and built on the southeast corner of the Meeting house yard in Trenton under the direction of Benjamin Yard, Alexander Chambers, and John Chambers, all of Trenton. The managers are Reginald Hooper, son of Robert Lettis Hooper, Esq., Joseph Warrell, son of Joseph Warrell, Esq., Joseph Reed, Jr., son of Andrew Reed, Esq.; Theophilus Stevens, Jr., son of Theophilus Stevens, Esq., John Allen, Jr., son of John Allen, Esq.; William Paxton, son of Joseph Paxton, Esq., deceased; and John Cleayton, son of William Cleayton, Esq.

"The drawing was to be held on June 11, on Fisher's Island, in the river Delaware, opposite to the town of Trenton."

The advertisement of the sons continued:

"We the managers assure the adventurers upon our honor, that the Scheme in all its parts shall be punctually observed if we were under the foundations used in lotteries; and we flatter ourselves, the public, considering our laudable design, our age, and our innocence, will give credit to this responsible declaration."

There was a delay in the time of drawing, but on July 2, 1753, the "lottery of the innocents," as it has

been called, was concluded. The building for school purposes was duly erected. The minutes of the congregation show at regular seasons the choice of a "Director of the School House." The building was taken down when the new church building was erected early in the nineteenth century.

The Presbyterian church and the Church of England (now St. Michael's Episcopal Church) in Trenton were closely connected for many years. The latter church was first mentioned in the Presbyterian records when it was already many years old. A local historian says that neither of the churches was strong enough to maintain a pastor for exclusive service, so many held pews in both, that they might have a place to worship every Sunday. The same names appear on the records of both churches. Sometimes an office was held by a man in one church, then in the other. The call to a Presbyterian pastor bore the names of eleven members of the Episcopal church. Such a partnership arrangement existed in a number of places, as in Cranbury, New Jersey, where, in 1738, the Presbytery of New Brunswick noted that "the people of the Presbyterian and Church of England have a congenial interest in the meeting house, by virtue of an agreement between such of the Presbyterians as are interested in the building of it and their neighbors of the Church of England."

During the Revolution St. Michael's Church was not opened for church services, but the Presbyterian church had a pastor, Rev. Elisha Spencer. For a time, however, he was absent from the city, and from his pulpit in Maidenhead, when Congress sent him to the South, to give them a better understanding of the cause of the struggle, and to urge them to take part. This fact made him very obnoxious to the British. A reward of £100

was offered for the head of the obnoxious pastor. An American officer, thought to be General Mercer, sent word to him that the British Army was approaching, and that he had better flee for his life. When he returned he found that his library had been destroyed, together with his furniture. Later the damage was fixed at £387 by the New Jersey Legislature. When the Hessians were in Trenton they used the parsonage as a hospital, and did much damage to the church.

General Rahl, who was in command of the troops which opposed Washington at the Battle of Trenton, was buried in the graveyard of the Presbyterian church. A lieutenant, in his Journal, wrote:

"He lies buried in the place which he had rendered so famous, in the graveyard of the Presbyterian Church."

Not far away is the monument to the memory of Rev. John Rosbrugh, a Presbyterian minister, who, after marching at the head of the men of his congregation, became separated from them and was killed by the Hessians.

XV

HOW THE MORAVIANS CAME TO HAVE A CHURCH IN PHILADELPHIA

COUNT ZINZENDORF AND STEPHEN BENEZET. PREACHING IN A BARN. DRIVEN FROM THE PULPIT. A CURIOUS CHURCH BUILDING. FAMOUS MEN AMONG THE MORAVIANS. CHOOSING A WIFE BY LOT. THE COUNTRY MINISTER WHO STRAYED INTO THE THEATRE. MATCHMAKING AT THE PARSONAGE. THE SOLUTION OF A HAUNTED HOUSE MYSTERY. FROM CHURCH TO BREWERY

MOST churches are organized as the result of definite purpose. But the First Moravian or United Brethren Church of Philadelphia was not planned by Count Zinzendorf, who is known as the founder. When he came to America in 1741 he was thinking more of helping the churches then in existence to work in harmony with one another. When he organized the work at Bethlehem, to which he gave a name on Christmas Eve, 1741, he thought of it as a station for missionaries rather than a church. And at the home of his friend, Stephen Benezet, in Philadelphia, he said: "I see no reason why (unless the Lord orders it directly) the Moravian order and church discipline should be introduced in this country."

The invitation of Henry Antes of Germantown to hold in his home a conference of workers of various communions was thus in entire accord with his views.

But events were moving him toward a course he preferred not to take. He preached to a mixed company of German Reformed and Lutheran adherents, in a barn, on Arch Street below Fifth Street, Philadelphia. There he associated with him an assistant, John C. Pyrlaeus, because he wished to be free to go to the Indian country to do missionary work.

One Sunday, during Zinzendorf's absence, a crowd of ruffians dragged Pyrlaeus from the pulpit, and, after ill-treatment, forced him to leave the building. The cause was a dispute between those who favored the Lutherans and those who favored the Moravians.

The only way to settle the difficulty seemed to be to have a Moravian church. Accordingly, when Zinzendorf returned to Philadelphia, he arranged for the purchase of a lot at the southeast corner of Broad and Race Streets (then, and for years later, known as Moravian Alley).

On this lot there was erected in remarkably brief time a picturesque structure with a hip roof and quaint dormer windows. There were separate entrances for men and for women, since, in accordance with Moravian practice, the sexes were to be separated. There was no provision for heat. In fact, there was no stove until 1794. Then, because there was no chimney, the pipe led out of one of the windows into the yard. The audience room was on the ground floor, while a hall above was for communion services and love feasts.

The foundations were laid in September, 1742, and the building was occupied in November. The church was organized on January 1, 1743, just before Zinzendorf sailed for Europe.

From this building the Moravians, still mindful of the dream of the founder, did a marvelous missionary work, at twenty-five preaching places, both in Pennsylvania and New Jersey. The services were conducted, according to circumstances, in German, English, or Swedish. For the accommodation of the brethren who were engaged in this work, a parsonage was built in 1746.

Among the famous ministers who spoke in the first primitive church were George Whitefield, Gilbert Tennent, and Bishop William White, as well as Count

Zinzendorf and Bishop Spangenburg, of the Moravian Church.

The parsonage, too, sheltered famous men, among others, Benjamin Franklin, who was welcomed there with the Sachems of the Five Nations.

From the beginning the church had on its rolls men who were or became famous in the city or the country or both. There were John Stephen Benezet, once a Friend, a leading merchant of the city, and Charles Brockden, for many years Penn's Recorder and Keeper of the Rolls. Thomas Godfrey was the inventor of the quadrant. Gustavus Hesselius was the first portrait painter and the first organ builder in the Colonies. Edward Evans became one of the founders of the Methodist Church in Philadelphia. Henry Miller, printer of the *Staatsbode,* was the first to give publicity through the columns of a newspaper to the full Declaration of Independence. Joseph Dean was a signer of Non-Importation Resolutions of 1765; during the Revolution he was a member of the Council of Safety and the Board of War of Pennsylvania. George Schlosser was a member of the Provincial Council from 1774 to 1776. Charles Stow was the man who recast the Liberty Bell; his name is on the bell to this day. Peter Helm was a philanthropic merchant, who was named with Stephen Girard because of his faithful service during the yellow fever epidemic of 1793. Captain Daniel Man, shipowner and importer, was one of the last men in the city to wear knickerbockers. John Jordan, a merchant, was the ancestor of people still prominent in Philadelphia. Zachariah Poulson, printer, was the father of the printer and proprietor of Poulson's *American Weekly Advertiser,* the pupil of Christopher Saur, who printed the first edition of the Bible issued in the Colonies.

FIRST MORAVIAN CHURCH, PHILADELPHIA, OCCUPIED UNTIL 1819
Rear Portion, the Church, Erected 1742; Clergy House Erected 1746

In the early days of the church foot-washing was practiced, though it was not obligatory. Many felt that it was the finest practice for them, because it taught them to be humble. "The kiss of peace" was exchanged at the observance of the Lord's Supper.

For a time the practice of Casting the Lot persisted also. Disputes were settled in this way. Pastors were sometimes chosen, and matrimonial requests were decided by the appeal to the Lord. Ritter, the Moravian historian, says:

"If a brother wanted a wife, he made his wants known to his minister or the Conference, by whom—naming a helpmate—the question was submitted to the Lord in the Lot; if the answer was yea, it was well; if nay, another was proposed."

At first members of the church were supposed to abide by the decision of the lot; if they refused to do so, or married without its sanction, they were excluded from the church. In later years, the rule was enforced only in the case of ministers, but after a while not even they were subject to its rigors. But for a period the minister who lost his wife had to return to Bethlehem, to allow a married man to take his place.

Many times the wife of a pastor was credited with signal service for the church. For instance, in 1744, Mrs. James Greening organized a Sunday School of thirty-three children, who were "gathered from the neighborhood, to keep them from running about the streets, and to receive religious instruction." This was more than half a century before the date of Robert Raikes' famous school in Gloucester, England, usually looked upon as the beginning of the movement.

Thirteen years after the Sunday School was started, the church secured its first burying-ground. A lot on

Franklin and Vine, bought for the purpose, was surrounded by a board fence. But when the streets were graded, a high brick wall took its place.

The historians of the church tell with gratification of the part taken by pastor and members in the Revolutionary War. Pastor Daniel Sydrick was present at the reading of the Declaration of Independence by John Nixon, in the State House yard. In his diary he recorded how he returned home with a heavy heart and many misgivings as to the future.

A number of the members entered the army, and some of them were officers.

After the defeat of the American forces at the Battle of Brandywine, some of the members fled to Bethlehem and Lancaster, not wishing to be in a city under British control.

While the forces of the enemy were in the city, the church and parsonage were occupied by them, and were damaged to the extent of £87—a serious matter to the poor congregation.

A few days after the evacuation of the city, Treasurer Hillegas came from York with the country's money. Among his guard were many soldiers from the York congregation, who were entertained at the parsonage.

Some time after the Revolution an organ was placed in the church. One of the official records tells how, in 1787, the organist was reproved by a Committee of the church for bad and improper playing. The punishment was the closing of the organ for a season, "because of his determined disobedience." That first organ was displaced in 1797, for an instrument made by Peter Kurtz, organist of Christ Church. For this £105 was paid.

Many amusing stories of the early days of the church are told. One is of John Meder, an early pastor. One

night he had as guest in the parsonage a brother from the country. After supper the visitor went out for a walk. He was expected home at nine, the hour for retiring. But ten o'clock came, then eleven, then twelve. Long after midnight the wanderer returned.

"Dear brother, where have you been?" was the query.

"Why, I walked up one street and down another," came the reply, "and saw in one of them a place all lit up, and I went in to see what it meant. It was very pretty, pictures changed from one thing to another, all sorts of dresses, moreover, and all kinds of queer doings. I stayed until they were done, without thinking of time."

"Why, brother, you have been in the playhouse!" was the shocked conclusion of the pastor, who explained that such places were forbidden to good Christians.

One of the early members of the church was Godfrey Haga, merchant. A clerk in his office, later his successor, was John Jordan. One day Haga said:

"John, if you wish to see a pretty Moravian girl, call on Mrs. C——, where she is visiting."

The call was made, and Jordan met the pretty Moravian girl, who proved to be the daughter of Hon. William Henry, of Northampton, Pennsylvania. In a few months she became the wife of the young man.

Among the early members of the church, the story of a haunt in the parsonage was told with bated breath. There was a noise of chopping wood from the cellar, and no one knew what was the cause. But at last a woman was found who was eager to investigate. One night when she heard the sound of woodchopping, she persisted in poking about the cellar and in following up the results of her investigation until she discovered that the woodchopper was only water near the partition wall in a sewer outlet. The sewer emptied into the Delaware. And when

the tide was high, and the wind blew just right, the ghostly woodchopper worked.

The original church was used until 1819. The new church was built on the side of the old structure. But this proved inadequate. A changing neighborhood made necessary the purchase of a new lot, and the sale of the second building. This fell into the hands of a brewer, to the sorrow of those who were in sympathy with the builders, who refused to have a cellar beneath the building, lest it be used as a storehouse for liquor!

The new building was constructed at the southwest corner of Wood and Franklin streets, and on January 26, 1856, it was opened to the congregation.

Many residents of Philadelphia recall with pleasure the dignified two-story structure, with its buttresses, and the pleasing interior which seemed so out of keeping with the earlier ideas of the Moravians. But those who built it realized the necessity of making a church pleasing to those who were to listen to the preaching within its walls.

In 1890 the old building was retired in favor of the present sightly structure on Fairmount Avenue.

XVI

GLORIA DEI, THE CHURCH BUILT BY THE SWEDES IN PHILADELPHIA

SCALDING SOAP FOR INDIAN ATTACKERS. WHEN MINISTERS SEEMED LIKE ANGELS. WHEN THE ENGLISH WONDERED AT THE SWEDES. WHY GLORIA DEI'S PORCHES WERE BUILT. A PREACHER WHO TRADED HORSES. CATCHING A FOX BY THE EARS. A PROBLEM IN WEDDING DRESS. CONTAGIOUS MARRYING. THE CHURCH OF EVANGELINE

WHEN Birch prepared his famous views of Philadelphia in 1800 he included in the volume a picture which he called "Preparation for War." In the foreground was a wooden ship on the ways. In the background was the building of Gloria Dei Church, which was then one hundred years old.

The first colony from Sweden came to the western shore of the River Delaware in 1636. "Influenced by a desire to preserve among themselves and their posterity those principles of religion in which they had been instructed in their native land," they "erected churches at various points for the public administration of God's word." One of these churches was at Wicaco, later Southwark, now a part of Philadelphia, the first service being conducted in the block house in 1677. This block house was built of logs and had loop holes in place of windows. To this block house some of the Swedish women fled one weekday when they were attacked by Indians. They took with them the soap which they were making when the Indians appeared. The savages followed them and began to dig under the walls. The scalding soap was poured out on them and they were unable to secure entrance to the building before the arrival of a rescue party.

An early visitor to the congregation of Gloria Dei was Rev. Ericus Bjork, a missionary who told in a letter of going on June 29, 1697, "to Philadelphia, a clever little town." During his visit steps were taken to erect a new building. It was announced that £400 would be needed for the structure, "but that will not be difficult, they are so very glad to have us among them," the missionary wrote. "They look upon us as if we were angels from heaven. Of this they have assured me with many tears, and we may truly say that there is no place in the world where a clergyman may be so happy as in this country."

The same bricklayers and carpenters who had built the Swedish church at Christina (Wilmington), Delaware, were employed on the new church at Wicaco. Work was begun May 28, 1698. On July 2, 1700, Gloria Dei Church was dedicated in the presence of a large congregation, of whom many came "from Philadelphia." Watson, in his Annals of Philadelphia, says that it was "a great edifice, and so generally spoken of, for certainly nothing was the equal to it as a public building in the city."

A letter to Sweden written after the completion of the church called attention to the fact that the church was "superior to any built in this country, so that the English themselves, who now govern the provinces and are beyond manner richer than we, wonder at what we have done."

In a sermon preached on the 170th anniversary of the completion of the building, Rev. Snyder B. Simes, then rector, said that some years after the church had been erected it was found that the walls had given way. "Some were in favor of strengthening them by means of iron work, but after consultation it was thought best to erect

porches on each side of the church, one of which would answer as a vestry room, and the other for a vestibule or entrance to the church. This was immediately carried into effect, and the exterior of the church presents exactly the same appearance to-day as it did more than a quarter of a century before ever Washington was born, and three-quarters of a century before the Revolution took place."

In the early days of the church the rector conducted his afternoon service in an unusual way. He was accustomed to walk up and down the aisle "to examine, not the children, but the adults, on their knowledge of the catechism, and to see how much they remembered of the sermon preached in the morning."

Among the prized relics in the old church is a curious carving representing two cherubs whose wings are spread over the Bible. This carving, it is thought, was brought from Sweden, as was also the marble font that some think was used in the old block house.

The bell, too, is a relic, for, while it was cast in 1806, part of the material came from a bell of 1643.

Rev. Andreas Sandel preached his first sermon in the church March 1, 1702, ten days after he landed, below Wilmington. At the close of the service he read his passports and other documents to the friends who assembled on the green outside of the church gates. This was his formal taking over of the reins from his predecessor, Mag. Rudman, who had been on duty since 1697.

The diary of this early minister has many odd entries. One told of a horse trade. Jean Kock succeeded in persuading the parson to part with his old nag, as well as £4. 14s. for a horse he said was better.

Again Mr. Sandel told of going to an island in the river where he saw the remains of the fort or redoubt the Swedes had built for their protection from the Dutch,

to prevent their coming up the South Fork. But the visit was not so remarkable for the things seen as for those heard. For the Swedish minister came back with what he called "a funny story." Evidently some one had been trying to hoodwink the guileless man. "A person was about to shoot a wild turkey, which a fox was trying to catch, which, seeing a man hid among the bushes, and supposing him to be another turkey, rushed headlong on the man, who caught the fox by the ears."

Among the most entertaining bits of the Journal are records of three marriages. On July 1, 1702, the first chapter in the first story was recorded:

"Went to see Nils Jonson to request him to tell his brother Jonas, who intended to marry an English woman, Anne Amesby, to request him to procure a certificate whether she had not been previously married or not, as she had come over from England quite recently, and had been sold."

On July 7 he wrote:

"Early this Morning rode down to Christine to see Mr. Bjork, and ask his advice if it ought to be insisted upon that the English woman should wear the usual head ornaments."

The pastor at Wilmington said no. At least the record says, "Negabat."

July 29 the story was concluded:

"I joined in marriage the first couple, *viz.*, Jonas Jonson, a Swede, and Anne Amesby, an English woman, in the English language."

The second story tells of the marriage of the Christina pastor, who had come over with Sandel:

"July 15. Came Mag. Bjork with his intended bride to Mag. Rudman.

"July 16. Walked from Passyunk to Mag. Rudman, in order to again pay my respects to Mag. Bjork. Mag.

GLORIA DEI (OLD SWEDES) PROTESTANT EPISCOPAL CHURCH, PHILADELPHIA
Built before 1700

"THE SWEDISH CHURCH, SOUTHWARK, WITH THE BUILDING OF THE FRIGATE, *PHILADELPHIA*"

Rudman and I escorted his sweetheart about the town, as she had not seen it before."

How the blushing maiden must have been thrilled by the sights of the infant metropolis!

The conclusion of the story is written on September 20:

"In a heavy rain I went down to Christina to say the banns for Mag. Bjork and his sweetheart Stina Stahlop, who afterwards was joined in marriage October 6th."

The heavy rain of September 20 must have been too much for him, since he took a cold from which he had not recovered by the wedding day. "Especially did I suffer from a severe pain below the breastbone," he wrote, "so it was with the greatest difficulty I was able to marry them."

Evidently marrying was contagious. For soon Mr. Sandel was telling with nonchalance his own love story:

"1704, February 1. In the name of the Lord, I set out to offer myself in marriage (on the other side of the river) to Maria, a daughter of the late Per Matson (a Swede), and arrived there after dark.

"February 2. In the morning I told the object of my visit, and she said *yes*, as did her mother.

"February 9. The banns were published the first time for me and Mrs. Matson's daughter.

"Feb. 22. To Maria, Per's daughter, I was married in the Lord's name at Wicacoa by Mag. Rudman. The Governeur and a great many people present."

Gloria Dei, where Mr. Sandel and so many of his Swedish successors labored, is now a Protestant Episcopal church. This change came in consequence of the agreement of the King of Sweden, dated June 25, 1789, to the authority given to the church by the Pennsylvania Assembly to employ members of either the Lutheran or the Protestant Episcopal Church.

But it was of the days when Gloria Dei was still a Swedish Lutheran church that Longfellow wrote in "Evangeline":

"Then, as she mounted the stairs to the corridors, cooled by the east wind,
Distant and soft on her ear fell the chimes from the belfry of Christ Church,
While, interwrought with them, across the meadows were wafted
Sounds of psalms that were sung by the Swedes in their church at Wicaco."

Among the members of Gloria Dei whose name deserves to be remembered by a grateful country was Samuel Wheeler, one of the noted ironmasters of old Philadelphia. When General Washington remarked to General Mifflin that he wished he could have made a gigantic chain, to be stretched across the Hudson River near West Point, General Mifflin said, "I know a man who can make such a chain—Mr. Samuel Wheeler, who is now here, in the army." So the ironmaster was sent for. To him Washington said: "I need a chain made to put across the river to stop the British ships. Can you make it? I will cheerfully give you dismission from the army. Badly as we need men, we cannot afford to keep such a man as you." When the chain was completed it was hauled, in single links, across New Jersey.

The peaceful surroundings of Gloria Dei appealed to many dwellers in Penn's city by the Delaware, for many made requests that they be buried there. One of these was Alexander Wilson, the ornithologist, who lived near Bartram's Gardens, and taught school close to Gray's Ferry. When he died in 1813 it was found that he had asked for burial in the grounds of Gloria Dei. His reason was that it was a silent shady place, where the birds would be apt to come and sing over his grave.

XVII

AMONG THE NEW JERSEY FRIENDS

FROM BRIDLINGTON TO BURLINGTON. A WEDDING DELAYS THE COMPLETION OF A MEETING HOUSE. A MOMENTOUS DECISION AS TO GRAVESTONES. FOR THE PRIVILEGE OF WEARING THE HAT IN COURT. "HOOPED PETTYCOATS" AND BARE NECKS IN DISFAVOR. THE WARNING AGAINST THE "STEEPLE HOUSE." BUYING A HOUSE TO STOP A BELLMAN. THE CLERK WHO HAD NO WINGS. WHY JOHN WOOLMAN WENT TO EUROPE IN THE STEERAGE

THERE were Friends in New Jersey long before the coming of William Penn. The first comers landed at the place now known as Salem. In 1667 others came to Gloucester. But the first Friends to settle in the neighborhood of what is now Haddonfield did not come until after the arrival of the Penns. Elizabeth Estaugh was the first there. Penn had sold land to her father, but when he was unable to come he sent her to represent him. With her husband she settled on the estate which was given her name.

But the oldest Quaker settlement near Philadelphia on the New Jersey side is Burlington. At first the settlement was called New Beverly. Later the name Bridlington was given to it, in memory of the Yorkshire town from which many of the Friends there hailed. The change from Bridlington to Burlington was easy.

At first the Burlington Friends met with those who gathered on the east side of the Delaware, at Shackamaxon (Kensington).

But the first meeting in Burlington was held in 1678, and in 1692 the first Meeting House was begun. This was the pride not only of the Friends, but of all who lived near by. It would have been finished sooner, but for the

second marriage of the man to whom the task of building had been entrusted. It was a curious hexagonal structure, with high pitched roof, surmounted first by a lantern, and then by a conical finial.

Within a few years the site owned by the Meeting was enlarged and a burying-ground was established. Those who had charge of it were instructed to obey a mandate adopted in 1706:

"It is the sense of the Meetings that no monuments either of wood or stone be affixed to graves, in any of our burial-grounds, and if any yet remain there that these be forthwith removed."

Later the rule was modified to what it is to-day. Then it was permitted to have "simple unornamented stones at the head and foot of a grave, rising not more than six inches above the level of the ground, and containing only the name and age or date of birth and death."

Soon there was question as to oath in the Colony of New Jersey. Should the Quakers be permitted to insist that they would not take oath? was a live question. In 1713 the General Assembly decided that the "Solemn Affirmation and Declaration of the people called Quakers" should be accepted in lieu of an oath.

There was also, for a time, bitter controversy as to the Quaker's custom of failure to remove the hat in public places. The jealousy of the Friends as to what they felt an important part of their teaching, was indicated, when, in 1704, Thomas Atkinson wrote a note which is contained in the records of Burlington Meeting:

"Friends: when I was charged in the face of the meeting by Restore Lippincott that I pulled off my hat when John Langstaff was tried is not true, I have many witnesses to the contrary."

FRIENDS' MEETING HOUSE, SALEM, NEW JERSEY

FRIENDS' MEETING HOUSE, BURLINGTON, NEW JERSEY

The matter was considered so important that in 1705 another record stated:

"It is the Meeting's judgment that Restore Lippincott did not accuse Thos. Atkinson falsely."

In 1725 John Kinzey, a Burlington Friend, pleaded a case before Governor William Keith of Pennsylvania. When he retained his hat, he was ordered to remove it. On his refusal to do so, the Governor ordered the court officer to take it off.

But the Philadelphia Quarterly Meeting sent a protest to the Governor. The claim was made that personal liberty had been attacked. The result was the order that Quakers be permitted to wear their hats in Court.

In 1704 five young men were accused before the Burlington meeting of carrying arms. They owned to the charge, but explained that they had heard the rumor of the presence of Frenchmen at Cohocksink, and they added:

"It seemed best for them that had guns to take them, not with a design to hurt, much less to kill * * * but we thought that * * * the sight of the guns might fear them."

In 1726 the Women Friends at Yearly Meeting at Burlington sent an address to "Women ffriends at the several Quarterly and Monthly Meetings," as to "divers undue liberties that are too frequently taken by some that walk among us and are accounted of us." Particular mention was made of:

"That immodest fashion of hooped Pettycoats or the imitation of them either by something put into the petticoats to make them set full or wearing more than is necessary."

The letter also condemned "Stript shoes or red or white heeled shoes," "Superfluity of ffurniture," "Tak-

ing snuff or handing snuff boxes to one another in meeting," "Unnecessary use of Fans in Meetings," and "Bare Necks."

At first the Friends were supreme in Burlington. But gradually others came in, and St. Mary's Church grew apace. But the influence of the Friends was too great to suit the rector, who wrote to the Society for the Propagation of the Gospel in London of "the anti-Christians who are worse than the Turks." The Friends, too, were ready to exchange courtesies. In 1763, the records of the Meeting spoke of the "steeple house," in warning Friends against its dangerous attraction.

In 1775, when the stormy days of the Revolution were threatening, the Burlington Friends sent out a message recommending adherence to the principles of Quakers "in the time of commotion."

After the war, it became necessary to repair the original Meeting House, which had been enlarged to care for the growth of the Meeting. In 1786 Daniel Smith, one of the Friends, wrote:

"Our Meeting House is now finished except the Steps. * * * A wall in Front and at the side of the Lot with stables we wish to have done, but a Way to accomplish it for want of cash does not at present open."

One of the famous members of the Burlington Meeting was John Smith, once Assemblyman in Pennsylvania, later King's Commissioner in New Jersey. With his wife, who was Hannah Logan, he made his home in Burlington in 1748. He was a character of whom many stories were told. One of these is that one morning, when he was not well, and was eager to sleep he was disturbed by the bellman as he cried for sale Governor Franklin's country place at Burlington. "If you will go

MRS. LORETTA ST. JOHN
117 Myers Avenue
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home, I will buy the property at the owner's price," was the plea of the harassed man.

The Smith home was a hospitable place, and many colonial worthies were entertained there. More than once the famous Friends' preacher, Thomas Chalkly, found his way to the house.

John Smith's father, Richard Smith, was the author of the "History of New Jersey," and member of the Assembly; he had an unusual family. In addition to John, there was Richard, who became a member of the First Continental Congress; Samuel, who was a member of the New Jersey Assembly, delegate to the First Continental Congress, secretary of the Second Continental Congress, and signer of the first Continental currency; William, who married a descendant of Governor-General Jennings; Elizabeth, who was a preacher at Burlington, and one of the chief backers of the New Jersey Society for Helping the Indians.

In the burying-ground of Burlington Meeting were laid the bodies of Dr. Joseph W. Taylor, founder of Bryn Mawr College; Samuel Hilles, first Superintendent of Haverford School, later Haverford College; Stephen Pike, once a bookseller, who gave up his store because he was opposed to pictures and the business was not profitable without them. So he became a teacher, and the author of "Pike's Arithmetic," for years used in many schools.

At one time John Woolman, the great Quaker preacher, was a resident in Burlington. Later he went to Mount Holly, and from there as a center he made his journeys to Friends' meetings far and near.

When he was at Burlington he had his own peculiar ways. Once, when he was Clerk of the Burlington Quarterly Meeting, he refused to make a minute with which

he felt he could not be in accord. When he rose to leave the room, a Friend said, "The clerk must not fly from the table." The reply came quickly. "The clerk hath no wings."

His conscience led him often into actions with which some Friends could not agree. For instance, when he was a storekeeper, selling buttons and trimmings, he felt that he ought to give up trade; it was too profitable, and was distracting his mind from more serious matters. Accordingly he told his customers to go to others to buy their goods. Again, when he was about to go to England, he refused to take passage in the comfortable cabin of the *Mary and Elizabeth,* because of the "imagery and many sorts of carved work" there. Instead he went in the steerage.

The memory of such Friends was in the mind of John Russell Hayes when he wrote:

> "I love old meeting houses; how remote
> From all the world's loud tumult do they seem!——
> Islands of blissful peace to lull tired souls
> Tossed on the seas of daily circumstance
> And seeking friendly haven after storm;
> Sequestered bowers, sweet with holy balm
> To shelter and to shield."

XVIII

HOW GREAT VALLEY PRESBYTERIAN CHURCH PASSED THROUGH THE CENTURIES

A LOT FOR "DESCENTING" CHRISTIANS. CENSURED FOR PREACHING. A PIONEER PICTURE. "GOATS I FOUND YOU, AND GOATS I LEAVE YOU." WHY THE PASTOR WAS LOCKED OUT. BETWEEN VALLEY FORGE AND PAOLI

IN 1724 a deed for more than an acre of ground in the Great or Chester Valley was made to "The Society of Descenting Christians commonly known as Presbyterians."

The land was located in a forest glen at the eastern end of this remarkable valley, just where the road from Philadelphia begins to become rugged.

The first settlers in the Valley were the Welsh; in fact, the name for a part of the valley was the Welsh Tract. In six townships in the valley they were especially numerous. One of these townships was Tredyffrin, or Stone Valley. This was the chosen site for the new church.

In 1710, when the desire of the Welshmen for a church was brought to the notice of the Presbytery of Philadelphia, there was but one Presbyterian church in the town —the First Church, in whose building the meetings of the Presbytery were held. A minute on the records of the meeting is curious reading:

"Upon information that David Evans, a lay person, had taken upon him publicly to teach or preach among the Welsh in the Great Valley, Chester county, it was unanimously agreed that said Evans has done very ill, and acted irregularly in thus invading the work of the ministry, and was thereupon censured.

"Agreed, That the most proper method for advancing David Evans, in necessary literature, to prepare him for the work of the ministry, is that he lay aside all other

business for a twelve month, and apply himself to learning and study, under the direction of Mr. Andrews, and with the assistance of Mr. Wilson and Anderson; and that it be left to the discretion of the said ministers when to find said Evans a trial, and license him publicly to teach or preach."

There were two congregations interested in the progress of Mr. Evans. One was called The Welsh Tract, while the other was known by the name, The Great Valley. In 1713, when Mr. Evans graduated from Yale College in a class of three, he was called to take charge of the Welsh Tract Congregation. Since the people of the Great Valley Congregation did not join in the call, they were authorized to form an organization of their own.

In the meantime Rev. Malachi Jones, a Welsh minister, who was pastor at Abington, Pennsylvania, had been preaching in the Great Valley, in private houses and in the woods. He promised the people to form a congregation, and when they had received the permission of Presbytery to separate from the Welsh Tract Congregation, they bound themselves for the purpose by a written compact dated October 10, 1714.

A pastor of the church one hundred and fifty years later pictured the valley as it was at that time:

"The valley was then a wood country. The State of Pennsylvania was confined within the counties of Philadelphia, Bucks, and Chester. All beyond consisted of unsettled lands or Indian hunting grounds. Wild beasts still roamed in the forest. The aborigines inhabited some of the native fields and villages. Colonies of them from a distance often passed by the site chosen later for the church, on their visits to Philadelphia. The roads were so horrible that a journey to the city was a very severe task. On the little clearings, which here and there appeared in the woods, plain wooden houses sufficed to shelter the inhabitants. They were made of logs, the

crevices between which were stopped with clay. The walls were whitewashed. The floors were earthen. The people wore homespun clothing. With the men deer skin breeches and deer skin facings to woolen pantaloons were the height of country fashion. The necessary linen and woolen clothing of the household was spun by the women. Everybody rode to church on horseback. The new-made husband and wife appeared in public on the same horse, the woman on a pillion behind the man. And when either came to be buried, the body was carried in a coffin on the shoulders of four men, who swung their burden on poles, as they went along the narrow way."

Five years after the organization of the church it was given to the charge of Rev. David Evans, the young man already referred to in this chapter. He succeeded in erecting the first church building, and he was an earnest leader for more than twenty years. But in 1740 he asked to be relieved of the church because of differences that arose in connection with a division of the Presbyterian Church into two parties, called New Light and Old Light. The difference was occasioned by a resolution of Synod which required that young men who had not received a college education in New England or in Europe should be examined by Synod in the branches of a collegiate education, before they could be ordained. The breach continued only seventeen years, but it occasioned much bitterness.

That bitterness was not only in the pew, but in the pulpit as well. There is a tradition in the neighborhood of the church—so says the pastor-historian already quoted—that, before leaving, Mr. Evans announced that he would preach his farewell sermon. This drew a crowd. In brevity the service took the palm from Dean Swift's celebrated charity sermon. It was this: "Goats I found you, and goats I leave you." If that be true, says the

historian, the acerbity which so uttered itself soon passed away; for in two years Mr. Evans was prevailed on to address the "goats" again, and this he did in tender words.

Great Valley Church was especially concerned in the controversy because of the call to Rev. John Rowland to succeed Mr. Evans. Now Mr. Rowland's ordination by New Brunswick Presbytery was in direct opposition to the decree of Synod as to education. But the church was not united in its adherence to him. Let the story of what followed be given in the quaint language of H. Davies, who wrote in 1742 for his own children:

"He was particularly distinguished by the voice of alarm. This rendered him obnoxious to the Old Lights. Like the old men in the spiritual conflict, they resisted that lightning which flashed conviction, and abhorred that thunder which disturbed their repose. The Old and the New were equally numerous in the session, and as the old man not infrequently prevails over the new, the old lights of the session gained the ascendant, and one Sabbath morning when the congregation was convened, shut and locked the door against the pastor, and precluded from the earthly sanctuary of God him who was faithfully striving to lead them to the temple on high. . . . He then preached in private houses and in the fields 'till his adherents erected a house of worship in the Township of Charlestown, about 5 miles distant from the one from which they had been expelled. Here he conducted the worship of the new lights, to whom he, till his death, discharged, with fidelity & zeal, the duties of a Pastor."

The new Charlestown church was built on land given for the purpose by a Friend, Job Harvey. The congregation remained apart for half a century.

Freed thus from those who had opposed Mr. Evans, the Great Valley church called as pastor his son, Samuel

GREAT VALLEY PRESBYTERIAN CHURCH, NEAR PHILADELPHIA
Organized 1714

Evans, a graduate of Yale College. The father, who had been driven from the church, preached the sermon on the occasion of his son's induction. This was done in the hope that thus the earlier breach might be healed. But the hope was vain.

Difficulties in the church increased with the settling in the valley of immigrants from Ireland, who were Presbyterians. But these difficulties were solved by wise counsel and by the readiness to follow the counsel by men who realized that the dogged Welsh and the excitable Irish must and could dwell together in harmony. One of the ministers of that time of stress was Thomas McKean, father of Hon. Thomas McKean, who became a Signer of the Declaration of Independence, Chief Justice of Pennsylvania for twenty-five years, and Governor for nine years.

The records of the church between 1771 and 1781 are not complete, but enough is known of the events of many of the years in this period to tell of the church's service to the nation. Valley Forge is but five miles from the church building; the heights occupied by Washington and his suffering army were actually within the bounds of the congregation, as it was at that time. It was but five miles to the scene of the massacre of Paoli. "That gloomy winter of 1777–78, with the sufferings of Washington's little army, and that night on which, with ruthless barbarity, the British troops heeded not the cry for quarter, must specially have touched the people of the Valley," wrote one who was the leader of their descendants in the days of the Civil War, as he recalled the fact that, in the house of the pastor of Great Valley, was organized the first Soldiers' Aid Society in the country during the latter war.

During the pastorate of Rev. John Gemmill, in 1793, the people built a new church, which was in use until the structure now on the lot was dedicated in 1890. Mr. Gemmill later became a member of the Senate of Pennsylvania.

Much more than a century has passed since Mr. Gemmill retired from Great Valley. But the church has gone on. Differences have been forgotten, and today the quiet of the Great Valley is typical of the peace in action of the Great Valley Church.

XIX

THE BRILLIANT CAREER OF ST. MICHAEL'S AND ZION LUTHERAN CHURCHES

HE COULD NOT FIND A CHURCH IN PHILADELPHIA. A CHURCH IN A CARPENTER SHOP. "WE TOLD YOU SO!" A FAMOUS SPIRE THAT BROUGHT MISFORTUNE. A CHANGE OF BOASTS. SAVED FROM BRITISH SPOLIATION. DEATH TO THE GERMAN LANGUAGE. RICH IN REVOLUTIONARY MEMORIES. FIRE! IN MEMORY OF FRANKLIN AND WASHINGTON

WHEN Henry Melchior Muhlenberg came to Philadelphia from Germany, on November 25, 1742, he asked to be directed to a Lutheran church.

"But there is none in the city," he was told. "You will have to go to New Hanover, some miles from the town, if you wish to find what you seek."

But his visit to the country church only made him the more determined to supply the lack of a church of the communion in Philadelphia. Therefore, on Sunday, December 5, 1742, he gathered together the Lutherans to be found in the city, and preached to them. The service was held in the bare room above a shop near Fifth and Arch streets. Many of those who attended had to travel what must have seemed to them a long way from home, since the service was held not in the heart of the town, but on the edge of the western wilderness.

Before long the way opened for services every other Sunday in a carpenter shop on Arch Street. The odd Sundays were reserved for the afternoon service held under the auspices of Gloria Dei Church, which felt the necessity of meeting the needs of the members of the congregation who lived in that far-away quarter.

Then a church was organized, though there were

among the one hundred members but seven men to fill the eight offices.

"But how can a little company of poor people build the church you want?" some of the fearful men and women said to Muhlenberg and his associates.

Undismayed by this timid attitude, the leaders, on Sunday, January 23, 1743, asked them to make known the amounts they could pledge to the proposed building. To the amazement of the people, £120 was promised after the preaching of a rousing sermon.

No time was lost in preparation. In March the committee in charge secured a lot on Fifth Street above Arch Street, between Cherry and Appletree. On April 5 the cornerstone was laid by Dr. Muhlenberg. In the service the Swedish pastor of Gloria Dei had part.

"We told you so!" was the comforting word of some of those who had doubted the possibility of building a church, when funds were exhausted. "How are we to pay the workmen? And how are we to secure material? We have no money, and we cannot count on credit. Aside from the lot, there is nothing which we can pledge for the necessary cash."

But in the nick of time William Allen, Dr. Kearsley, Thomas Lawrence, and a Mr. Ross said they would advance £700, on the promise of the members to pay. The church historian records the fact that Bernard Herman, Johann Heinrich Keppels, Johann David Seckle, and Heinrich Miller offered their bodies in pledge that the loan would be repaid.

Conditions were favorable for work that summer, and on November 20, 1743, it was possible to hold the first service in a building 70 x 45 x 36 feet. The main entrance was on Fifth Street. It was surmounted by a famous

wooden spire that rose to a height of fifty feet above the roof.

That spire proved an unfortunate bit of display. According to Julius F. Sachse, it "was hurried to completion before the walls were dry, or even a door or a window placed in the church—to forestall the Moravians, who were building a church on Race Street, near Second." But the jubilation of the Lutherans was brief. For the steeple was too heavy for its supports, and the workmanship was poor. The rain which leaked through the steeple, added to its weight, caused a disquieting bulging of the walls.

Something had to be done at once to save the building. In an attempt to solve the difficulty the side walls were strengthened by the addition of supporting portals. These additions were not unpleasing, for they gave to the building the shape of a cross. But even this change proved unsatisfactory, and it became necessary, in 1750, to remove the steeple.

The extra expense caused by the building of the portals much delayed the completion of the building. Until 1748 the windows were closed by boards, openings being left in them for light and air. Each opening was large in summer, and much smaller in winter. Of course, the storms of winter entered unpleasantly. It is recorded that when Pastor Brunnholz preached his first sermon in January, 1745, the snow persisted in drifting through the window, lodging upon the Bible before him. That day he had introduced a new gesture—that required to push away the little drifts of snow.

On August 17, 1748, the building was consecrated. This was at the time of the meeting of the first Synod held in the province.

After the completion of the church the congregation

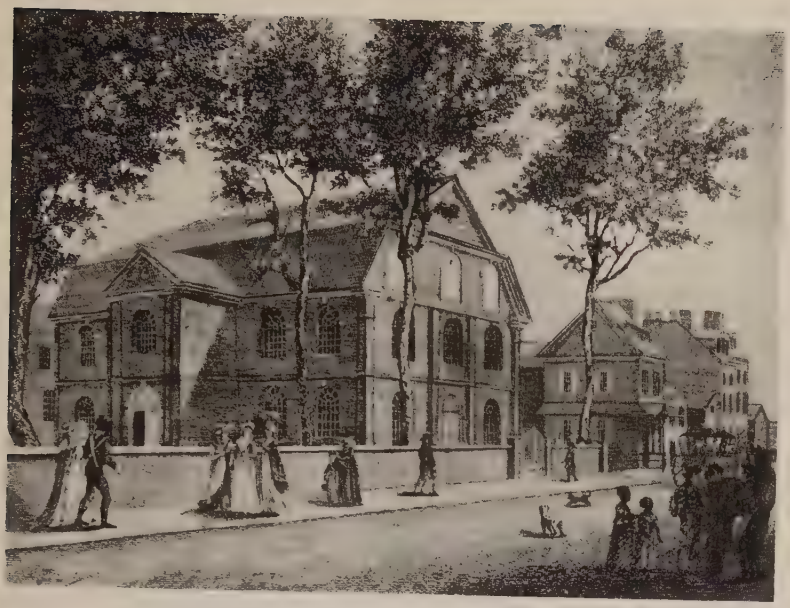
increased rapidly. Soon galleries were necessary. An organ loft also was built, the entrance from the old tower being used for the pipes. An organ was brought from Germany, in 1750. With it came Gottlieb Mittelberger, who, after erecting it, remained as its organist, as well as the teacher of the school conducted by the church for the children of the members. These members consoled themselves for the loss of their beloved tower by the knowledge that they possessed the largest and finest organ in the Colonies.

The congregation continued to grow, and by 1761 it was a serious question as to the future. Should the church be divided? The pastor, Johann Friedrich Handschuh, was unable to cope with the difficulty. So Dr. Muhlenberg came from Trappe to advise with them. As a result of his counsel 270 members, on October 17, 1762, signed an application to Governor Penn for a charter. This was granted, to "The Rector, Vestrymen and Church-wardens of the German Lutheran Congregation in and near Philadelphia." The charter gave the privilege of erecting and supporting other churches within the said city of Philadelphia and Liberties thereof.

Dr. Muhlenberg was named as Rector, and for years he continued to guide the affairs of the congregation, advising with the pastor chosen from time to time.

The problem before the growing church was solved, not by dividing the congregation, but by building Zion Church, for the use of that part of St. Michael's Church which chose to attend services there. The new building was arranged for between 1765 and 1770.

When the British occupied Philadelphia, St. Michael's was used by them as a garrison church, the house on Sunday being divided between the soldiers and the con-



ST. MICHAEL'S LUTHERAN CHURCH, PHILADELPHIA

INTERIOR OF ST. MICHAEL'S LUTHERAN CHURCH, PHILADELPHIA
Erected 1743; Demolished 1872

ZION GERMAN LUTHERAN CHURCH, PHILADELPHIA
Formerly at Fourth and Cherry Streets

gregation. This proved a fortunate arrangement, for the church was not injured.

Soon after the Revolution began the inevitable controversy concerning the language to be used in the church. Up to that time German had been employed. But the young people realized that the days of German speaking were numbered. There was much feeling. More than once the contending parties came to blows. In 1814 there was even a trial before the civil court. Twice the English party seceded, forming, first, St. John's Church, which was built on Race Street, between Fifth and Sixth Streets, and, second, St. Matthew's Church, whose house was on New Street, below Fourth.

But the result was inevitable. At the death of Rev. Johann Helmuth, who was pastor from 1779 to 1821, English-speaking pastors were secured. He was the twelfth and last of those sent to the church from Germany.

As the years passed, Zion Church became more important as a center of the life of the congregation, St. Michael's being used largely for week-day services, and services for children.

But when Zion Church was sold in 1868, the congregation returned for a time to the original building, until this also was sold, and it became necessary to find a home elsewhere.

The passing of the building used by Zion Church for a century marked an epoch in the ecclesiastical life of the city. Of it Dr. Sachse once wrote:

"Of all the historical buildings in Philadelphia, except the State House, not one is as rich in Revolutionary memories. Until 1870 it stood at the southeast corner of Fourth and Cherry Streets—a structure majestic in its simplicity, grand in proportions, venerable in appearance, within whose quiet black-and-red brick walls, under

the snow-white canopy of its vaulted roof, there were, on frequent occasions, during the colonial period, more prominent people assembled than in any other building in the Colonies."

The lot on which the building stood was bought for £1540 or $4106. Those who paid for the ground and the building were comparatively poor people. Many of them on their arrival in America, had to be sold as Redemptioners, in order to pay for their passage. But they managed to pay for a church which was, for years, the largest in North America. The dimensions were 108 feet by 70. Originally the plan was to add a tower three hundred feet high, but this arrangement was never carried out.

When the church was dedicated, on June 25, 1769, there was a wonderfully impressive procession from St. Michael's Church to the new structure. Bells pealed, choirs sang, and trombones played during the march from Fifth and Arch to Fourth and Cherry.

The first severe trial of the new church came when the British Army was in Philadelphia in 1777. The pastor, Rev. J. C. Kunze, begged Gen. Knyphausen to spare Zion Church. The reply was a demand for the property. When this was refused, possession was taken on November 22, 1777. The large building, without its pews, gave just the floor space needed for a hospital.

The adaptability of the building for the purpose appealed to the Americans when the city was in their hands once more, and it was so used until 1781.

Muhlenberg mourned over his "desolate Zion," but he inspired the people to such prompt action that on December 13, 1781, it was possible to reopen it for a thanksgiving service for the victory over Cornwallis. Congress, the Pennsylvania Assembly, and the Provincial

Council gathered in the church, together with leaders in the army and in the city government. It is believed that the sermon was preached by Rev. Frederick Augustus Muhlenberg, the Speaker of the Assembly.

In 1790, the final touch was put to the renewed building, by the erection of the largest organ on the continent. This was built by the famous Moravian Tannenbaum. It had 2000 pipes and three banks of keys, and cost $10,000.

The great event in the building thus completed was the service in 1791, in memory of Benjamin Franklin. The speaker on the occasion was William Smith, D.D., Provost of the University of Pennsylvania, while the service was in charge of the American Philosophical Society. Among the dignitaries present were President and Mrs. Washington, Vice-President and Mrs. Adams, the Senate and House of Representatives, the Governor and Legislature of Pennsylvania.

Then came disaster. First the yellow fever of 1793 claimed 625 of the members of the congregation in two months' time. And on December 26, 1794, the building caught fire from a box in the vestry room in which hot ashes had been placed. It might have been saved if all who were attracted by the blaze had been willing to fight it. But, while many joined the line of the bucket brigade, others who thought this in accordance with the indifference to religion imported from France, refused to help.

On the old foundation rose a new building. This was dedicated on November 27, 1796, so was ready in ample time for the greatest event in the history of the church, the funeral service of George Washington, held on December 26, 1799. The six sergeants who carried the bier to the church were preceded by soldiers led by General McPherson. After the bier came the orator of the day,

General Henry Lee (Light Horse Harry), father of General Robert E. Lee. Next came the Senate, the Judges, the heads of Departments, Members of the House, the State Society of the Cincinnati, and the Grand Lodge of Masons of Pennsylvania.

Then, in the presence of President Adams and his family, and the diplomats from foreign governments, Bishop White of the Protestant Episcopal Church conducted the memorable service, while the orator of the day characterized Washington, for the first time, in public, as "First in War, First in Peace, and First in the Hearts of his Countrymen." It was estimated that more than four thousand people heard the words.

Two months later, on Washington's birthday, the church was again opened in honor of the Father of his Country, by request of Congress, made before leaving Philadelphia for the new Capital in Washington.

One of the most notable of later gatherings in Zion was the Commemoration Service for General Lafayette, on July 21, 1834. The oration of the day was delivered by Peter S. Du Ponceau.

The last service in the church was held on November 1, 1868. The shifting population had made necessary removal to a lot on Franklin Street, where the cornerstone of the new Zion was laid on September 1, 1870. In this building the congregation worships to-day.

St. Michael's Church has disappeared, but it lives still in a number of churches which have sprung from the original Lutheran church of Philadelphia, and its collegiate church, Zion.

XX

FRIENDS FROM CHESTER TO WILMINGTON AND BIRMINGHAM

WHEN BENJAMIN FRANKLIN, FRANCIS HOPKINSON, AND BISHOP WHITE HELPED IN AN ELOPEMENT. IT WAS DANGEROUS TO FORD THE BRANDYWINE. A FRIENDS' WEDDING. YOUNG MEN WHO DID NOT SPEAK TO THE GIRLS' PARENTS FIRST. KICKING OVER THE TRACES. "TUMULT WITHOUT, BUT GREAT PEACE WITHIN." WHY THE FRIENDS HAD TO REMOVE A DAM IN THE BRANDYWINE. BIRMINGHAM MEETING AND THE BATTLE OF BRANDYWINE

WHILE Swarthmore Monthly Meeting was not established until 1893, Friends lived in the vicinity long before. One of the most famous was Benjamin West, the artist, who was born on what are now the grounds of Swarthmore College. The story of his life is full of interest, but perhaps the most thrilling incident has to do with Elizabeth Shewell, whom he met when she was not fourteen years old. The man who won during the Revolution the name "Mad Anthony Wayne," introduced the young people. From that day the young Quaker was determined to marry the bright Philadelphia maiden. First, however, he went to England, fortune-hunting. When he was twenty-five years old, he was ready for his bride. She, too, was ready. But her brother, with whom she lived, was not satisfied. So he locked her up. But the young artist had good friends. On a summer night in 1765 three of them went to the rescue of the young woman. They had a ladder. And soon they had the bride-to-be, and were bound for Chester where a sloop was in waiting. In due time she was in London, and on September 2, 1765, she married

Benjamin West in St. Martin's-in-the-Fields Church, in London.

And who were the three helpers in the elopement? Benjamin Franklin, Francis Hopkinson and William White—the man who became the first Bishop of Pennsylvania!

The would-be bride embarked only a short distance from the spot where the Friends established their first meeting in Pennsylvania. This was at Chester, in 1681. The first Meeting House there was not built until 1693, though the Friends had been talking of building since 1687. In the meantime meetings were held in a number of private houses, among them the house of Caleb Pusey, which is still standing. Pusey was one of the committee "to supply workmen in ye building ye Meeting house and Church with Stone."

Not far below Chester, and close to the road to Wilmington, there is another old Meeting House—that of Chichester, built after the original Meeting House of 1688 burned in 1768. Frequently travelers turn aside just to see the old gray walls beneath the trees which, if they could speak, would tell wonderful stories of the days when Pennsylvania was young.

The Meeting House at Wilmington, Delaware, dates from 1816, though the Monthly Meeting there goes back to 1750, while there were meetings in the town as early as 1738.

Between Wilmington and Kennett another historic Meeting House lures the wayfarer. Center is located just within the Circle Line on the sightly lot where, in 1717, Newark (later Kennett) Meeting authorized a Committee "to take ye oversight of ye building * * * requesting you with all convenient speed to let out your work to some workmen in order to get it may be ye more speedily

FRIENDS' MEETING HOUSE, CHESTER, PENNSYLVANIA

done." With diligence they made ready a wooden building, which was the immediate predecessor of the present structure, built in 1795. The Friends on the west side of the Brandywine had attended meeting at Newark, but they made a petition for relief from winter travel, "Desiring ye Concurrence of ffriends in behalf of ye familys on ye other side of Brandywine for ye holding of a Meeting in the Winter Season amongst themselves by reason of the dangerousness of ye ford."

Generous Newark also gave permission to some of the Friends who attended there to have a meeting of their own in the Manor at Steyning, which William Penn secured from his father in 1706. So in 1713 the Meeting House known as New Garden was built, just west of the Circle Line in Pennsylvania. Thirty years later the southern end of the present building was put in place, though the north end was not added until 1790.

London Grove Meeting was at first a part of New Garden, its independence dating from 1792.

New Garden took its name from the Meeting in England from which many of the Friends there came, while London Grove tells of the London Company—"the Proprietors of the Pennsylvania Land Company in London" —to which William Penn sold thousands of acres. The American agent of the Company was John Estaugh of Haddonfield, New Jersey.

London Grove's first building, which dates from 1818, is one of the most pleasing of the old Meeting Houses. What a delightful picture it makes—the great trees on the lawn, the plain gables, the expansive roof, the inviting porches, the hospitable looking words above the two entrance doors! No wonder John Russell Hayes speaks of it lovingly:

"Thou, spacious, tranquil, grand old Meeting House."

The same poet tells of the

"Ancient seats of fragrant wood"

in New Garden Meeting House, where sat some of the old worthies of whom Albert Cook Myers has told in "Irish Quakers in Pennsylvania":

"A great event among the Friends was a wedding. The first and important preliminary to the marriage was to 'pass meeting,' or obtain the consent of the monthly meeting. To this end the contracting parties appeared in two monthly meetings, and declared their intentions. Then, after a searching inquiry by a committee, if the couple were found to be 'clear of all entanglements,' they were left at liberty to accomplish their Marriage according to 'ye great order' of Friends."

When two young people "signified Their Intention of Taking Each Other in Marriage,"—to quote the stately words of New Garden records—a committee of men was appointed "to make Enquiry Concerning his Conversation and Clearness on ye account of Marriage," while a committee of women were charged with the duty of asking as to the would-be bride's "clearness of Marriage with any other."

That the result of examination could easily prove a hindrance to the plan of the young people is apparent from the rule among Friends that a man who wished to marry must first speak to the parents. But if he failed to do so, woe betide him!

In 1726 George Robinson wished to marry. But the report of the examining committee was such that he was obliged first to sign the following paper:

"Whereas I have made my mind known to Mary McKoy upon ye Account of Marriage before I had her parents' consent, Contrary to ye order of friends for which I am Sorry as witness my bond."

In 1732 Robert Johnson had to go even further in self-abasement. The paper he had to sign read:

"Whereas I have Endeavored to draw out ye affections of my friend Katherine Hardby before I had ye Consent of her parents, which said action of mine being contrary to ye rules of friends & I knowing in my Self it not to be Right, Wherefore I do Condemn all Such practices & do take ye blame on my Self & desire yt friends may pass it by & hope I shall be More Carefull for time to Come of giving any just offence to friends as witness my hand."

Sometimes young people kicked over the traces. They would not stand so much of what seemed to them needless red tape. In 1730, for instance, a young woman agreed with her swain to let the Meeting go its own way while they would go theirs. So it was recorded in the official records, that "Mary Moore is gone out from friends & is Marryed by a Justice of ye peace contrary to friends advice to her."

The records of Kennett Meeting do not tell of so many of these escapades of love among young people as those of New Garden, but there were probably just as many of them there, if not more, for the first Meeting House was built in 1710, three years before that at New Garden. Like New Garden, it was located in the Manor of Steyning. Letitia Penn owned that part of the Manor included in Kennett township, and for this she was to pay to her father rent of "one Bever Skinne Yearly." The privilege attaching to the holder of the land was "to have and to hold one Court Baron with all things whatsoever to a Court Baron belonging, and to have and to hold view of ffranck pledges for the conservation of the peace and the better Government of ye tenants holding or hereafter to hold of the said Mannor."

Yet Letitia Penn did not stay to enjoy the privileges to which she had a right. When she went to London she appointed James Logan and Samuel Carpenter her attorneys in charge of her possessions.

At Kennett Meeting Friends had gathered during the Brandywine campaign in 1777. While they worshiped within, the British soldiers took refuge behind the old stone wall of the burying-ground, which, unfortunately, has been replaced by an iron fence—and from this shelter took aim at the American soldiers who were coming down the road. It is said that one of the British armed men opened the door of the meeting-house and looked in, but the Friends paid no heed to him. One who was there at the time wrote of the day: "Tumult without, but great peace within."

The Pennsylvania Historical Commission has erected a tablet on Kennett Meeting House, which reads:

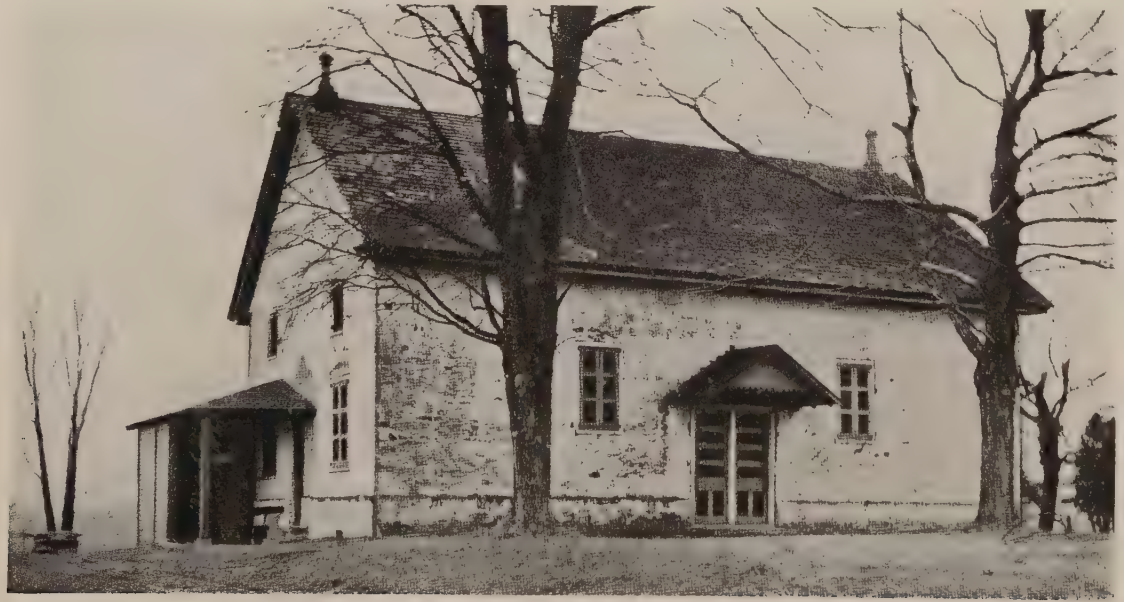
"Here the Americans under Maxwell
Opened Fire Upon the Advancing
Hessians, thus Beginning the
Battle of Brandywine,
September 11, 1777"

It was here that Bayard Taylor attended meeting. Thus he was able to speak from knowledge when he told of the presence there of the hero of "The Story of Kennett."

Like Taylor, John Russell Hayes is a lover of this historic Meeting. He writes of

"* * * the meeting sober and benign
Of calm old Kennett by the country road.
Ancient and staid, from the days of Penn
To ours, a home of deepest Quaker peace."

Close to Kennett Meeting, though over the line in Delaware, Concord was established in 1684. The Friends



KENNETT MEETING HOUSE
Erected 1711

CONCORD FRIENDS' MEETING HOUSE
Erected 1728

who belong to it lived along the Brandywine. They had trouble—so far as Friends can be said to have trouble—with the Indians, who claimed the land for one mile on each side of the creek. To the Assembly the Indians said that William Penn had granted them such a tract. In defiance of their rights the English settlers on the banks had built dams, which prevented the passage of fish. They said the paper which gave the right had been burned. But James Logan advised that tradition should be honored, and that the settlers should be advised to remove the dam.

Once more across the line, now into Pennsylvania. Close to the Brandywine, but on a height well above the stream, is old Birmingham Meeting House, which, like other Friends' Meetings, faces the south. This is the successor of the original log Meeting House of 1722. In 1763 was built the plain stone structure which the contending armies found on the field of Brandywine in 1777.

On Sunday, September 7, when the Friends came to worship, they found the building in possession of Washington's soldiers; it had been taken for a hospital. The Commander of the army thought it would be far from the seat of battle; he believed the impending engagement would be at Chadd's Ford. A few benches were taken out under the trees, and an attempt was made to hold a meeting.

Four days later came the battle. Contrary to expectation, the Meeting House was close to the fray. Near by Lafayette was wounded. And after the battle General Howe seized the building for a hospital. Some of both British and American soldiers who died within its walls found resting place in the burying ground. On September 16 the British sent 112 wagon loads of their wounded

to Wilmington. A tablet on the Meeting House tells the story.

In "The Wagoner of the Alleghenies" Thomas Buchanan Read tells of the strife that raged about Birmingham:

"The horn was loud, but louder still
Anon the rage of battle roared
Its wild and murderous will.
From Jefferis down to Wistar's ford,
From Jones to Chad's, the cannon poured,
While thundered Osborne Hill.
Oh, ne'er before fled holy calm
From out its sainted house of prayer
So frightened through the trembling air
As from thy shrine of Birmingham."

XXI

AT MIDDLETOWN AND FORKS OF BRANDYWINE

THE PATRIOTS BROKE FORTY-FIVE PANES OF GLASS. FROM ACTIVE PATRIOT TO MIDDLETOWN CEMETERY. FORKS THAT WERE NOT FORKS. GOING TO CHURCH ON INDIAN TRAILS. FAMOUS CONTRIBUTORS TO A BUILDING FUND. "INTREAT US NOT TO LEAVE YOU." FROM THE PULPIT TO VALLEY FORGE

FOR more than two centuries there has been a church, surrounded by a burying ground, on the Edgemont Road, close to the Baltimore Road, not far from Media, and the building to which the congregation repairs each Sunday has stone walls that have stood since 1766. Several times since then architects have worked on the building, but they have not seen the necessity of improving on the sturdy results of the mason's work done ten years before the Revolution.

It was 1720 when the Scotch-Irish Presbyterian settlers in the picturesque region only four miles from the spot where William Penn landed, said that they must have a church where they could "perform divine service according to the canons and ecclesiastical Constitution of the Kirk of Scotland, and for a place to bury their dead." This church they called Middletown.

The "place to bury their dead" attracts the attention of every visitor. There are many quaint inscriptions and reminders of colonial days. Among them all perhaps the most significant is the white marble slab that tells of the burial place of "Isaac Snowden, Esq., Late of Philadelphia."

For Isaac Snowden, who died in 1809, when he was seventy-eight years old, was not only himself a leader in both Church and State; he was a link between the early

days of Pennsylvania and the years when the Baltimore Road became one of the famous thoroughfares of the nation—the road taken by George Washington in his journeys from Mount Vernon to Philadelphia, and, later, by the great lawmakers as they passed between Philadelphia and Washington.

The first Snowden to reach America came before the days of William Penn. John Snowden, the grandfather of Isaac, was one of the founders of the First Presbyterian Church in Philadelphia. Isaac's father, also, was a Philadelphian, and there Isaac was born, on April 14, 1732, on Second Street, below Walnut, in a house where the Snowden family lived for more than a century. His mother, Ruth Fitz Randolph, had a brother Nathaniel who gave to the College of New Jersey the ground on which historic Nassau Hall was erected.

When Isaac Snowden was twenty-four he joined in a petition to the British Government to protect the frontier, during the war with the French and Indians. And two years later he signed a document of a very different sort —a document which testified to the joy of the people because of one of the great triumphs of that conflict.

"Received, January 27, 1759, forty-five shillings in full for 45 panes of glass put into the houses belonging to my mother and John Snowden, 16 whereof belong to her part and 29 to my brother John's, broke on the rejoicing night for the reduction of Louisberg and hired for the use of the Honourable the Proprietaries."

During the next fifty years Isaac was a diligent patriot and loyal citizen. For two years he was quartermaster of the Pennsylvania militia. By appointment of Congress he was one of the commissioners to sign the Continental currency. When the British occupied Philadelphia, his property was severely damaged. After the war he was at

various times treasurer of the county and city of Philadelphia. And in his old age he had the pleasure of seeing one of his four sons who became ministers, Nathaniel, begin his pastorate in Middletown Presbyterian Church. A few months later the son wrote the inscription for his father placed on his tomb in the old cemetery.

Middletown Church at Elwyn was for a generation closely connected with another famous organization, not far away in Chester County, the Forks of Brandywine Presbyterian Church, located on one of the highest bits of land in West Brandywine Township. The name given to the church by its founder is a temptation to locate it close to the junction of two of the fairest streams in the vicinity of Philadelphia. But, in the words of Wilmer W. MacElree, in "Along the Western Brandywine":

"Seek not to discover the actual forks in the landscape before you; to find them, you must travel fifteen miles southeastwardly across the high and scraggy Valley Hills to the far off Lenape Meadows. Standing in the church-yard vainly striving to discover somewhere in the neighboring valleys, the union of the Eastern and the Western Brandywine, one realizes the elasticity of the ecclesiastical language of the eighteenth century, which made the forks include the territory between the headwaters of the Brandywine in Honey Brook Township, and the confluence of the two main branches in East Bradford."

In 1734, when the church was organized, the Brandywine was a more important stream than it is today. For roads were few; dependence was placed on Indian paths. The first log church was built on one of these primitive trails. Thirty years later the pastor told the authorities of the lack of even a "bridle road between the Great and the Little Connostogo Roads ending at the new Presbyterian Meeting-house on the little Connostogo."

The original log building gave way to a more preten-

tious stone structure. This building was heated by live coals placed in receptacles in the aisle. And in 1786 the disaster came—coals set fire to the house.

This disaster paved the way for one of the most notable things in connection with the church. When plans were made for a new building, one of the officers went to Philadelphia to solicit gifts. Among those who made subscriptions were Dr. Benjamin Rush, Benjamin Franklin, David Rittenhouse, Mayor Edward Shippen, William Shippen, Professor in the University of Pennsylvania; Attorney General William Bradford, John Nicholson (the partner of the unfortunate Robert Morris), and Colonel Andrew Porter and General John Potter, officers in the Continental Army.

The early pastors at Forks of Brandywine were also in charge of Middletown. But the day came when the Forks sought a leader of their own. In 1760 the church asked Rev. John Carmichael to become their pastor. He hailed from the church in Newark, New Jersey, of which the pastor was Rev. Aaron Burr, father of the Vice President of the United States of the same name. The urgent call sent to the man of their choice was a document that could not be resisted. Extracts from it are rich reading. First the congregation told of the location of the church:

"it Lys near the Seat of the Synad—and has Been Ever Reported one of the Most Healthy places as it is high Land and fule of Good springs. It is a Compact Congregation & a few of Different Denominations Intermixed."

Then reference is made to the troubles of the congregation, which was hoping for better days:

"Even in the Midst of all these Distresses our Case was not Soe peculiarly Dangerous as now by reason of the Ceceders Unwearied Industry to propagate their Schemes & make a party which in Some Measure they

MIDDLETOWN PRESBYTERIAN CHURCH, NEAR MEDIA, PENNSYLVANIA
The Walls Have Stood Since 1766

FORKS OF BRANDYWINE PRESBYTERIAN CHURCH
NEAR HONEY BROOK, PENNSYLVANIA
Organized 1734

have Effected and some have said that if we Cannot obtain your Settlement Necessity will oblige them to joyne the Ceceders & if this is the Case, Brandywine has done, and we May only Sit Down & Lament over the Ruins of the Congregation & seeing the house of God turned to a Draught-house & our Children left to Rove a Number of neer Sceptics without any regard to God or Religion. A Dismal Reflection but likely to be the Case if Mr. Carmichael shuts his ear to the Cry Throw Brandywine off as a Vessel of Destruction. . .

"Now Dr Sir we Unitedly renew our application to you in the language of Ruth to Naomi, Intreat us not to Leave you nor from following after you."

The coming of Mr. Carmichael was fortunate for the Province as well as for the church. By pen and by voice he stirred others to patriotic fervor. When the First Continental Congress met in Philadelphia, his words encouraged reluctant members to action. In 1775 John Adams told of hearing him preach in Philadelphia. When the volunteers from his congregation and neighborhood were departing for the front, he preached to them, followed them, and was with them in battle within a few weeks. He visited the army at Valley Forge, and when he learned from Washington of the need of linen for bandages, he returned home, summoned his congregation and told what they could do. Soon he was on his way back to Valley Forge, with two bags of bandages. The congregation was gratified by the receipt from Washington himself of a letter of appreciation for the linen and for other gifts sent to the army.

Probably this proud record was responsible for the readiness of so many national leaders to make the gifts for the new building which was sought after the fire. The meeting house erected after the gifts were collected was in use until 1874, when it gave place to the structure in which the congregation meets to-day.

XXII

TEN EVANGELICAL LUTHERAN CHURCHES

FALCKNER SWAMP, LITTLE ZION, OLD GOSHENHOPPEN, RED HILL, TOHICKON, ZION (EAST PIKELAND), ST. PETER'S (WEST PIKELAND), ST. MATTHEW'S (BEDMINSTER), UPPER DUBLIN, ST. JOHN'S (CENTER SQUARE). A LAND AGENT WHO FOUNDED A CHURCH. ON LAND DEEDED BY RICHARD PENN. "THE SIX-CORNERED CHURCH." WHERE WASHINGTON VISITED SICK SOLDIERS. A CHURCH WITH MANY NICKNAMES. AN APPEAL FOR HALF A ROOF. AFTER THE BATTLE OF BRANDYWINE

WHEN the country about Philadelphia was still young, the liberty-loving settlers from Germany who were among the sturdiest of the pioneers in the fair land of Penn thought it as necessary to have churches as homes.

Daniel Falckner was one of these settlers. He was not only a Lutheran preacher, but he was a land agent. As land agent, he was in charge of the selling of 22,377 acres in what became known as Falckner's Swamp, in what is now Hanover Township, Montgomery County. There he laid the foundation of New Hanover or Falckner's Swamp Church, which dates from 1700, and thus is the oldest Lutheran church now in existence in America. As new settlers were attracted to the large, well-sheltered and well-watered lowland, fertile as any English meadow, they were drawn into the rude log-cabin church, which served the congregation until 1721.

A second log building followed, then a more pretentious structure, which was unfinished when Rev. Henry M. Muhlenberg found his way to this outpost in 1742. His pastorate continued nearly twenty years. This Patriarch of the Lutheran Church in America had the

ability to guide the fortunes of a number of churches at the same time.

A few years after his pastorate closed, in 1767, an ambitious new building was erected under the direction of Adam Wartman, Jacob Ebli, and Matthias Reichart. Their work was so well done that the structure is still used by the congregation, after nearly one hundred and sixty years. The walls of gray stone and brown stone look down on the graves of pioneers who lie buried in ground laid out for the purpose by Hendrick Pannebecker in 1719. This sturdy buttressed building was used during the Revolution as a hospital.

The stone building occupied by the congregation of Little Zion Lutheran Church, in Franconia Township, Montgomery County, is only a few years younger than that of Falckner's Swamp. This was built in 1792, though it has been enlarged since that time. The first building, erected in 1730, was of logs, and was built on land given for the purpose by Lodwick Lerekell. In it Dr. Muhlenberg preached more than once.

Two years after the organization of Little Zion Church, in 1732, came the beginnings of Old Goshenhoppen Church, in Upper Salford Township, also in Montgomery County. This church was for many years under the care of the same pastors as its neighbor in Franconia Township. Its fame rests partly on the fact that it was the first union church in Pennsylvania, the Reformed Church having joined with the Lutheran Church in establishing it, as well as on the further fact that the ground on which the first log church was built was deeded by John Thorne and Richard Penn. The building occupied to-day, the successor of the original log cabin, dates from 1858, though it has been almost completely rebuilt.

Montgomery County has also a remarkable organiza-

tion at Red Hill, in Upper Hanover Township. The large building occupied to-day is comparatively new, but the church itself dates back to 1739. One of the relics of the past is its nickname, "The Six Cornered Church," which was the popular designation of the second building, erected in 1803, because it had six corners, the extra corners being on a large extension. The six-cornered church followed the building of logs, erected soon after the congregation moved from a tract of six acres which it had held in common with representatives of the Reformed and Mennonite denominations. The Reformed church near East Greenville is on the original site.

Lutheran and Reformed churches have kept together for nearly two hundred years at Peace church, also called Tohickon, in Bedminster Township, Bucks County. When Dr. Muhlenberg came from Germany he found the congregation ready for guidance. Under his leadership they secured a building. The successor of this edifice, which dates from 1837, is in use to-day—a dignified two-story stone church, with twin entrances, in the front, and on the side. The first story windows are protected by solid white shutters, while the round-topped windows on the second floor have lattice shutters. Above the entrance there is a simple palladian window. The trees, the stone wall, the stones which cluster closely in the graveyard, form a fair setting for one of the finest old country churches near Philadelphia.

Once historic Zion's Lutheran Church in East Pikeland, Chester County, rejoiced in a stone building even more picturesque. This was erected in 1774, after the log building which dated from the days of Dr. Muhlenberg's service in the congregation had proved too confined. This stone church was completed several years before the Battle of Brandywine. It was so conveniently

PHILADELPHIA AND THE CHURCHES, FROM THE DELAWARE RIVER
From an Old Engraving

located that it was turned into a hospital, the pews being removed for the purpose. A second opportunity to be useful in the cause of the struggling Colonies was presented when the American Army was at Valley Forge. Then the church was used again as a hospital, as well as the new residences provided for the pastor. The congregation rejoices in the tradition that more than once Washington visited the sick and dying soldiers in the building.

Thirteen years after the days of Valley Forge, a pipe organ was installed in the building. This has its successor, but it is preserved in the church which in 1860 succeeded the Revolutionary structure.

The destruction of the old stone building was the cause of rather bitter feeling in the congregation, but fortunately the result was not a split, as was the case in 1770, when the location of the projected new stone church was under consideration. Then the defeated faction withdrew, formed St. Peter's Church, West Pikeland, and built a log church, "beyond the French Creek," on the lot they had favored. At one time they were united under one pastorate with the church from which they had withdrawn. But the habit of splitting had been formed. After seventy years of separate existence the members quarreled, and the issue was the organization of a new church. The result is the presence in Pikeland Hills of two St. Peter's Evangelical Lutheran churches, called popularly Upper Pikeland and Middle Pikeland churches.

Next in age to Zion's Church, from which came the splitting St. Peter's branch, is St. Matthew's church, in Bedminster Township, Bucks County. The present building, which was erected in 1841, is located on a height along the Ridge Road, close to the Tohickon Creek. Henry Acker, Henry Keller, and Christian Stoneback

bought for sixty dollars the tract on which the first building was placed in 1751. Its successor was called the "Bush Kirche," or "The Church of the Woods," because it was situated at the end of a large tract of woodland through which the Ridge Road of that day ran. Another nickname was the "Bar" church, because of the long iron bar placed through its bulging walls. But the name that persists to-day, "Keller's Church," was given in honor of Henry Keller, one of the builders.

This church also was for a long time a union church, in which the Reformed and Lutheran bodies united.

In the neighborhood of Philadelphia six or eight additional Lutheran churches date from the years before the Revolution. Of these one of the most famous is that of Upper Dublin, in Montgomery County, whose first building owed its completion to Dr. Muhlenberg. On June 18, 1754, after preaching in the building, he wrote: "As there was as yet no roof on the building, and it was difficult to preach in it, I urged the poor people to follow my example, and add their contributions to mine, so that at least one-half of the building might be roofed in, which was done." This building, which was used as a hospital for wounded American soldiers after the Battle of Germantown, made way for that of 1858. This building, much enlarged, is on the original site, at Butler Drive and Susquehanna Street Road.

The cornerstone of St. John's Lutheran Church at Center Square, Pennsylvania, seems to bear testimony that the picturesque building dates from 1776. This is a mistake, however; the cornerstone of a former building was used when the foundations of the new building were laid in 1834. But, even if the building does not go back to the days of the Revolution, the patriotic memories of the congregation turn with pride to them, because the

pastor, Johann Frederick Schmidt, proved himself a real friend of the Colonies. The location of the church, in the Skippack Road, on an elevation which overlooks the country for miles around, gave him his opportunity. After the Battle of Germantown, he saw the retreating troops of Washington proceed to within three miles of the church. At once he opened the doors to receive the sick and the wounded of the brave little army. Many of them who entered the building for treatment left it only to go to the cemetery back of the church.

XXIII

TWO CENTURIES WITH THE MERION FRIENDS

WHAT WAS THE DATE? AMID PRIMITIVE SURROUNDINGS. HELPING POORER NEIGHBORS. BETWEEN TWO FIRES. WHERE WILLIAM PENN WENT TO MEETING

IN 1682 a devoted company of Welsh families came to live in what is to this day known as the Welsh Tract, west of the Schuylkill, in the present Montgomery, Chester and Delaware counties. John ap Thomas and Edward Jones bought from William Penn 5000 acres, for their own use, and that of fifteen other Welsh families. Their purchase was within a larger tract of 40,000 acres, set apart by Penn for Welsh Friends who wished to find a peaceful home in a new land.

Immediately after their arrival on the ship *Lyon*, in August, the seventeen families, in which were forty people, went to the homes of which they hoped so much. They called the region Merion, in honor of the old home in Merionethshire, Wales.

For several years they met on Seventh day, first in one house, then in another. But in 1695 they took steps to have a Meeting House. The first purchase was half an acre of land which they set apart for a graveyard, secured from Edward ap Reese. On this was erected a simple building. Some think this was of logs, though others feel sure it must have been of stone, and that the original building constitutes a part of the structure in use to-day. Others say that the latter building should be dated from 1713.

At any rate there was a building long before 1713. The records of the meeting in 1693 tell of "8 shillings paid for cleaning the Merion Meeting House," while a

minute in 1702 tells of purchasing locks, hinges, shutters and benches for the house. Another record, made in 1703, tells of the request to Friends to pay their subscriptions toward building the addition to the Meeting House.

Those who argue for the early date of the present house point to the date stone in the gable which plainly reads "1695." They call attention also to the unusual form of the building, which is cruciform—indicating not that this form was chosen at the beginning, but was the result of additions.

Unfortunately, the structure does not present the appearance shown in an old engraving. The original structure did not seem so much like the meeting place of sober Friends. But when the roof line was changed, and the pointed stone walls and rubble work were covered with plaster, it lost much that was distinctive.

Some of the benches on which Friends sit to-day are more than two hundred years old. In the upper room are more crude benches, as well as desks, used when a school was conducted in the building.

The Meeting is a prominent feature of the roadside for those who fare along Montgomery Avenue, the modern successor of the old Lancaster Turnpike, and of the old road from Philadelphia to the Brandywine, which dates from 1721. Still earlier, there were roads from Merion Meeting to Darby, and to Radnor. So the Welsh Friends were not cut off from communication with their neighbors, though this was of very primitive fashion.

Many of those who lived within reach of the new meeting house were poor. After the manner of Friends, their members were looked after by their associates who were more fortunate. "Whatever was needed, whether it was a cow, a working implement, household goods, or the loan of money, was promptly forwarded, if not by the

meeting, at least by a thoughtful, observant neighbor," writes a local historian. They included also Friends who lived farther away; one record shows that £60 were sent by Haverford Monthly Meeting, of which Merion Meeting was a part, for the relief of those in New England who had lost their crops by Indian raids.

At the bi-centennial celebration of the Merion Meeting in 1895 a speaker called attention to the fact that "during the dark days of the Revolution the Welsh Friends of this section were included in the general suffering. Between the two contending armies their goods and money were taken for the support of both. Cornwallis' army, as well as that of General Washington, are named in our record books as taking at their need the property of our members. The Meeting kept a partial list of the damage done as the cases were reported by the sufferers, that the loss might be equally shared by the Society.

"Trained against bearing arms or shedding a brother's blood, they sought in the main to avoid the strife, though their sympathies were mostly with the struggling colonists. Many of their youthful members disregarded the teachings of the Society, and enlisted or otherwise assisted the cause. Especially was this the case while the American army was in the neighborhood. * * * The cases of such was laid before the Meeting, and, as they had violated the testimonies of Friends, many memberships were then forfeited."

During the centuries of the history of the Meeting many famous men have visited it. The first of these, William Penn, spoke to the members, either in the Meeting House, or in the home of one of them. He was sometimes a guest of his friend, Hugh Roberts, who gave a sun dial to the Society. During the Revolution it was taken for the lead it contained, and made into bullets for

MERION MEETING HOUSE, NEAR PHILADELPHIA

"THE OLD MERION STONE MEETING HOUSE"
As Built in 1695

the soldiers. Both John Woolman and Thomas Chalkly visited the Meeting on more than one occasion. In 1726 Chalkly spoke of it as consisting "chiefly of antient Britons, who are a religious, industrious, and increasing people." Robert Sutcliffe, the English traveler, also told of being there.

The numbers of the Friends at Merion have decreased, but their earnestness is as of yore. One who contributed a poem to the historical record of the Meeting concluded:

"Let us not grieve if numbers fail
To fill the old familiar benches;
They have not gone 'without the veil,'
But find good work in other trenches.
What though our seating dwindle more,
One fact should make us much amends,
The best of men, in all the creeds,
Are clasping hands *as earnest friends.*"

XXIV

TRAPPE, THE OLDEST LUTHERAN CHURCH IN AMERICA

A CHURCH BEGUN IN A BARN. A REPRIEVE FOR A RELIC. A PASTOR SOUGHT BY THE BRITISH. WHAT THE MILITIA DID TO THE CHURCH. A FAMILY OF PATRIOTS. "THERE IS A TIME TO FIGHT"

WHEN the German settlers in Pennsylvania complained to their friends in the Fatherland that they had no Lutheran minister to look after them, Henry Melchior Muhlenberg was chosen to go to America and live among them. This was at the specific request of Falckner Swamp, Philadelphia, and Trappe Lutheran churches. He arrived at Charleston, South Carolina, in September, 1742, and after a dangerous overland journey reached Philadelphia on November 25, 1742.

One of the first calls to which the new missionary responded came from Trappe, twenty-four miles west of Philadelphia. On December 12, 1742, Mr. Muhlenberg held services there in a barn. The Lutherans of the neighborhood were so glad to see him that they speedily made arrangements for the building of a church "54 schuh long by 37 schuh breit." Half of the required £200 was raised in the community; the remainder came from Europe. Less than two years after the service in the barn the church was ready for consecration. For many years afterward Dr. Muhlenberg, who was a general missionary of the Lutheran Church, had more or less to do with the church. His headquarters were sometimes at Trappe, sometimes at Philadelphia.

This curious structure, which is unlike any other church in America, is still open to visitors, though services are usually held in a more modern building. On

DR. MUHLENBERG'S LUTHERAN CHURCH AT TRAPPE, PENNSYLVANIA
Erected 1743

several occasions the old church has been given a longer lease of life, in spite of the efforts to destroy it of thrifty men who did not see any reason to spend money on repairs. However, since 1860, when the roof was taken off by a storm and the building was repaired by friends, there has been a growing pride in the relic, in consequence of which it is probably past the danger of wanton destruction.

During the Revolution the British placed a price on the head of the devoted pastor, but he fearlessly continued his journeys to and from Philadelphia. His home near the church was always open to those who sought shelter there, in spite of the warnings of those who said that enemies might be admitted in this way.

After the Battle of Brandywine, Washington's army spent a season near the old church, which was used both as a barracks and as a hospital. On Sunday, September 27, 1777, Dr. Muhlenberg went to the building to conduct a funeral. In his diary he wrote: "Found to my sorrow that a regiment of Pennsylvania militia had taken possession of the church, which was filled with officers and men and their arms; the organ gallery was also full; one was playing the organ and another singing an accompaniment; the floor was filled with straw and dirt, and on the altar they had their victuals."

After the Battle of Germantown the troops returned to the church, and on October 5 Washington visited the wounded who had been laid in the pews.

Dr. Muhlenberg's three sons became prominent in the history of the country. Henry Ernest, the youngest, was a pastor in Philadelphia when the British occupied the city. Like his father, he was threatened with death because of his activity in encouraging the patriots. The second son, Frederick Augustus, was a pastor in New

York, until the British came. Friends urged him to flee to Pennsylvania to escape the vengeance of the enemy.

Peter, the oldest son, was a pastor in Virginia when he heard the call to arms. At the urgent request of Washington and Patrick Henry, he accepted an appointment as colonel of a Virginia regiment. Then he sent word to the people of the scattered congregation to gather to hear his farewell sermon. The dramatic story of what followed was told by his brother Henry:

"He ascended the pulpit, his tall form arrayed in full uniform, over which his gown was thrown. After recapitulating the story of their sufferings and their wrongs, and telling them the sacred character of the struggle in which he had unsheathed the sword, he said:

" 'In the language of holy writ there is a time for all things, a time to preach and a time to pray, but those times have passed away. There is also a time to fight, and that time has now come.' "

Then, after pronouncing the benediction, he threw off his gown, and stood before his people in full uniform. Stepping down to the aisle, he ordered the drum to beat for recruits. That day nearly three hundred men enlisted. The regiment, brought to full strength during the next few weeks, was probably the first of the Virginia regiments ready for service.

After serving with signal honor through the war, he was a member of Congress for several terms, then United States Senator. And when he died he was buried by the side of his father, who had died in 1787, in the old Trappe churchyard.

XXV

NESHAMINY OF WARWICK, THE CHURCH OF THE LOG COLLEGE

A MINISTER AND HIS FOUR SONS. STUDENTS AMONG THE FARMERS. WHITEFIELD VISITS THE "ACADEMY." FAMOUS GRADUATES FROM THE SCHOOL IN THE FOREST. THE ANCESTOR OF PRINCETON UNIVERSITY? THE PEDDLER WHO SPOKE LATIN. BENJAMIN FRANKLIN'S ADVICE TO THE CHAPLAINS. THE TEA WAS BURNED ON PRINCETON'S CAMPUS

A SHORT distance beyond the picturesque village of Hartsville, eighteen miles from Philadelphia, in Montgomery County, close to the farmhouse where General George Washington had his headquarters when the Marquis de Lafayette joined him, Neshaminy of Warwick Presbyterian Church has stood for two centuries by the waters of the western branch of the Neshaminy Creek. Pioneers said the church was to be found "in the Forks of the Neshaminy."

In 1709 John Boyden owned the ground where the church stands, having received the title to 1000 acres from William Penn in 1684. In 1741 two acres of the purchase were deeded to the trustees of the church by Thomas Howell, the first owner after Penn whose name was not Boyden.

But the church was organized a few years earlier. About 1716 Rev. William Tennent, a cousin of Hon. James Logan, Secretary of the Province, came from Ireland to America. When he applied to the Presbytery of Philadelphia for admission to that body he told why he was turning from the Church of England, in which he had been ordained, to the Presbyterian Church.

A few years later, probably in 1726, he laid the foun-

dation of Warwick Church in Neshaminy. He laid also the foundations of what was to become one of the most remarkable of the schools of the pioneer. He had four sons, and these he wished to educate. But he was thinking also of the sons of others. There must be a place for them to go. There must be a school which could be looked to for ministers for the young Church in America.

For the use of the school he put up, on a part of the fifty acres given to him by James Logan, a building of logs, cut probably from the ground around the site, just across the road from his residence, a mile south of the present village of Hartsville, on the York Road. Along this road so many of the pioneers used to travel between Philadelphia and New York, including Benjamin Franklin, who frequently toiled that way in his chaise, when making a tour of inspection, as Deputy Postmaster General for the Colonies.

The students of the "College" boarded with the farmers of the neighborhood, though many of them were taken into the homes of the founder who was also the teacher and the provider of necessary funds. The interests of the school were so close to his heart that he involved himself in financial difficulties by caring for it.

Of this primitive school we are told by the great evangelist, George Whitefield, when he came over from England to preach to the people during the days which became known as "The Great Awakening." His first meeting with Mr. Tennent was in Philadelphia, where the teacher-preacher called on him. In his Journal the English minister wrote:

"We were much comforted by the coming of one Mr. Tennent, an old gray-headed disciple and soldier of Jesus Christ. He keeps an academy about twenty miles from Philadelphia."

Again we read of Mr. Whitefield's visit to Neshaminy in 1739, when on his way to New York:

"Nov. 22. Set out for Neshaminy, twenty miles distant from Trent Town, where old Mr. Tennent lives, and keeps an academy; and where I was to preach to-day. * * * We found about three thousand people gathered together in the meeting-house yard."

Then he spoke of the fact that this place where young men were studying was called, in contempt, "the college." But he did not feel like making fun of it. "To me it seemed remarkable," he said. "From this despised place seven or eight worthy ministers of Jesus have lately been sent forth; more are ready to be sent."

Among the alumni of the school were the sons of the founder, who went out from Neshaminy to other churches. One of these, Gilbert Tennent, became pastor of the Second Presbyterian Church of Philadelphia, where he won fame as a preacher of unusual powers. Some say that he was among the greatest pulpit orators America has known.

Another famous graduate was Rev. Samuel Blair, who, at Fagg's Manor, Pennsylvania, conducted a school similar to the Log College. Samuel Blair's brother John found his way to Nassau Hall, or "the College of New Jersey," now Princeton University, where he was first Vice President, and then Acting President until Dr. John Witherspoon's arrival from Scotland.

Rev. Samuel Finley at one time was supply of the Second Presbyterian Church of Philadelphia. Later, when he went to Nottingham, Maryland, he founded a like school in connection with his church. This school is still in existence. Among his students there were Dr. Benjamin Rush of Philadelphia, Governor Martin of North Carolina, Colonel John Bayard, Speaker of the

House of Representatives, and Governor Herzog of Maryland.

In 1761 Mr. Finley became President of Nassau Hall, where his scholarship became so well known that Glasgow University gave him the degree of Doctor of Divinity.

The passage of several of the students to official positions in the early days of Princeton University is specially interesting because by many the Log College is held to be the ancestor of the New Jersey institution. Whitefield spoke of Tennent's institution as "having grown into a large college now existing in the Jerseys."

In 1742, when William Tennent was becoming feeble, Rev. Charles Beatty became his assistant. He was a son of Christina Clinton, who was a relative of George Clinton, General in the War of the Revolution, as well as of De Witt Clinton, the projector of the Erie Canal.

A few years before the beginning of his work at Neshaminy, Beatty, then a recent immigrant from England, was a peddler. In the course of his travels he paused at Log College. Mr. Tennent was attracted to him from the beginning, but when the peddler addressed him in good Latin, he told the young man he ought to give up peddling. "Go and sell the contents of your pack and return immediately," was the message that changed the course of young Beatty's life.

The pack was disposed of, the course at the Log College was begun, and in 1743 he "was ordained to the congregation of Warwick in ye Forks of Neshaminy."

Mr. Beatty's name is enshrined in the village of Hatboro, four miles south of Hartsville, because he founded there a public library, one of the early institutions of the kind in the country. This was opened in 1756. It is still in existence, occupying its own building.

During the same year troops were raised in Pennsyl-

vania to defend the frontier, which was threatened because of the war between England and France. A recruiting officer who visited Hartsville did not have much success. So on Sunday Mr. Beatty said to his congregation in Warwick Church:

"The savages have attacked the frontier settlements, and are murdering our fellow citizens. * * * The Governor has made a call for volunteers. It is certainly somebody's duty to go, and I have determined, if the Synod allows me, to offer my services as Chaplain. * * * Of course it will be very pleasant to have the Company of any of the congregation or my neighbours who may find it their duty to go."

Scores of the men made known their purpose to go to the front. True to his promise, Mr. Beatty became their chaplain. Benjamin Franklin, who was the commander, wrote in his Autobiography:

"We had for our Chaplain a zealous Presbyterian Minister, who complained to me that the men did not generally attend his prayers and exhortations. When they enlisted, they were promised, besides pay and provisions, a gill of rum a day, which was punctually served out to them, half in the morning, and half in the evening, and I observed they were punctual in attending to receive it; upon which I said to Mr. Beatty, 'It is perhaps below the dignity of your profession to act as the Steward of the men; but if you desire to distribute it out, only just after prayers, you would have them all about you.' He liked the thought, undertook the task, and with the help of a few hands to measure out the liquor, executed it to satisfaction; and never were prayers more generally and impatiently attended."

Among other services performed by Mr. Beatty was the preaching of a thanksgiving service when Fort Duquesne was taken in the war, the exploration of the country beyond Fort Pitt, on horseback, with a view to

preaching the gospel among the Indians, and a money-raising campaign in the West Indies for the College of New Jersey. On this trip he carried with him documents from Governor Penn of Pennsylvania, son of William Penn, as well as Governor Franklin of New Jersey, son of Benjamin Franklin. The expedition was ended by his death from yellow fever in Barbadoes.

Mr. Beatty's son John became a captain in the Revolution. One of his brothers also served during that conflict, and later became Secretary of State of New Jersey.

Charles Beatty, another son, was a student at Princeton when the trouble with Great Britain began. In January, 1774, he wrote home a message that told how faithful he was to the lessons of patriotism learned in the home by the Neshaminy:

"Last week we gathered all the steward's winter store of tea, and having made a fire on the campus, we there burned over a dozen pounds, tolled the bell, and made many spirited resolves."

There were ten children in the Beatty family, and all ten had a wonderful record of patriotic service. The youngest, Erkuries, was but sixteen when the war began. But he managed to find his way into the ranks at the beginning. His record was superb. His son, Rev. Charles C. Beatty, D.D., became Moderator of the General Assembly of the Presbyterian Church.

Mr. Beatty's successor in the church, Nathaniel Irwin, was also a worthy successor in patriotic service. He was so outspoken a patriot that the British longed to lay hands on him. Once when he was in church word came that the British were near. There was time only to urge his people to resist the oppressors, when he had to escape for his life.

NESHAMINY OF WARWICK PRESBYTERIAN CHURCH, HARTSVILLE, PENNSYLVANIA
Organized in 1726

THE LOG COLLEGE OF REV. WILLIAM TENNENT, NEAR HARTSVILLE, PENNSYLVANIA

JOHN FITCH'S STEAMBOAT ON THE DELAWARE RIVER, APRIL 16, 1790
Note Gloria Dei Church in the Background

One of the members of the congregation during the pastorate of Mr. Irwin was John Fitch. One Sunday in 1785, while on the way home from church, Fitch had the inspiration which led to the building of the steamboat that ran on the Delaware River many years before Fulton's *Clermont* appeared on the Hudson.

He was walking with difficulty, because of rheumatism, the reminder of a surveying expedition in the West. An acquaintance, with his wife, passed him swiftly in a "chair"—a two-wheeled chaise. "I wish I could invent a way to travel on the roads by steam," Fitch said.

But when he tried to work out a plan for a steam carriage, he had so many difficulties that he turned to the construction of a model for a steamboat. In this work Mr. Irwin gave his valued counsel and encouragement.

When the model was tried on a pond at no great distance from Warwick Church, it ran so well that a boat was constructed and put on the Delaware.

The old church went on its uneventful way until 1838, when it was split by a local disagreement. Half of the congregation built a new church in the village, known since as Neshaminy of Warminster.

For nearly eighty years the two churches have existed, only half a mile apart. Perhaps the day of their union will come, as it came to Warwick Church, which, after being divided by a theological dispute in 1741, came together once more in 1758, in time to give loyal support to the struggling Colonies, and to the new nation in its beginnings.

XXVI

INTIMATE GLIMPSES OF GERMANTOWN MEETING

PASTORIUS MAKES PROTEST AGAINST STEALERS OF MEN. ANTHONY BENEZET AND THE PHILADELPHIA DIRECTORY OF TO-DAY. PROTEST AGAINST "SMOAKING TOBACCO TOO PUBLICKLY." ASK THE GIRL'S PARENTS FIRST. JAMES LOGAN IN DISFAVOR. DEFEATED IN LOVE, BUT NOT A GOOD SPORT. A LOVE AFFAIR THAT WAS MORE FORTUNATE. A SULKY SUITOR

WHEN William Penn invited the persecuted Friends of the Palatinate to join his Province of Pennsylvania, they decided to make the venture for the sake of religious freedom. They bought, in 1683, through the Frankfort Company, 5700 acres of land, located some six miles north of Philadelphia.

On October 6, 1683, thirteen families arrived on James Claypole's ship *Concord*. James Pastorius was the leader. A few weeks later they laid out Germantown.

Before the close of the year the first meeting was held in the rude stone house of Dennis Conrad, who was then known as Thomas Kinders. Five years later this meeting was made memorable in the story of the Friends in America, because from it was sent the protest against slavery, of which their leader Pastorius was the writer. This was addressed "to ye monthly meeting held at Richard Worrell's," on the Old York Road, which is to-day Ogontz. In this such sentences as these appeared:

"There is a saying that we should doe to all men like as wee will be done ourselves; making no difference of what generation, descent, or colour they are. And those who steal or robb men, and those who buy or purchase them, are they not all alike? * * * In Europe there are many oppressed for conscience sake, and here there are those oppressed who are of a black colour. Ah!

COULTER STREET FRIENDS' MEETING HOUSE, GERMANTOWN, PENNSYLVANIA
Third Building Since 1693

doe consider well this thing, you who doe it, if you would be done at this manner?"

The home meetings continued until 1690, when a log Meeting House was built on Coulter Street and Germantown Road, on ground donated by Jacob Shoemaker, and in 1705 a stone house was built. This made way for its successor in 1812, and this, in turn, to the present building, erected in 1869.

Among those most prominent in the early history of Germantown Meeting were James Logan, Secretary of William Penn, whose home Stenton is still one of the hallowed shrines of Philadelphia; Isaac Norris, Speaker of the Pennsylvania Assembly; and Anthony Benezet, teacher of the Friends' School in Germantown.

Benezet, who came to America in 1731, was so interested in the welfare of Negro children that he spent the last years of his life in teaching them. He left his small fortune to continue the work. Still in existence is the Anthony Benezet School Fund, which is administered from the Benezet House, at 918 Locust Street, Philadelphia. Thus the name still appears in the city directory.

In the priceless manuscript collections of the Pennsylvania Historical Society, there is a blank book in which was written in 1719 "The Discipline of Friends." On the blank page appears the name of Anthony Benezet.

Extracts from this document will show the character of the sturdy, determined Friends of that day:

"As it hath pleased the Lord in these latter Days, to call a People to Freedom, from under that unnatural and unwarrantable Yoke, So at the same time he hath been pleased to raise in the Hearts of his Servants in some good degree, the primitive Love and good Will, wherein they have been * * * directed by his Wisdom and Power; to have Meetings established for like good Purpose, as in the primitive Time. Therein to have

Oversight, Care, and Confession one over another. And to endeavour that all may walk humbly, decently and honestly, and be of one Mind, as becomes the Servants and Followers of our holy Lord."

Then comes an appeal to members:

"This Meeting doth therefore in brotherly Love exhort all Friends, that are or would be accounted Members of these meetings that they come together in uprightness and Singleness of Heart suitable to our Calling, and the Dignity of that Power; which as we so believe rightly and meekly, will provide and govern all our Meetings. And then wait for the Spirit of Meekness and Charity, which is the essential Adorning that God will beautifie, and cloathe his Church withal. * * *"

The document tells of the "Revisal" of the Book of Discipline of 1704. Provision is made as follows:

"Besides all other Notorious Crimes, or gross Wickedness, which (if any such happen) is * * * zelously to be taken care of and suppresst. It is the Business of the Overseers or other weighty Friends, to speak to, and deal with such as are given to Excess of drinking, swearing, cursing, Lying * * * or any other scandalous practices." Special mention was made of "Such as are at Difference * * * with one another * * * Such as frequently neglect and do not in due Time attend Meetings * * * Such as Keep Company in order for Marriage with one not of our Profession * * * Such as Marry out of the Meeting of Friends * * * Such as go themselves, or suffer their Children, to go to such Marriages * * * for it is astrengthening them in that Disorder * * * Such as run Races, * * * lay Wagers, or use any Gaming, or needless and vain Sports, or Pastimes, for our time swiftly passeth away, and our Pleasuer and Delight ought to be in the Law of the Lord * * * Such as are guilty of Tatling, Talbearing, Reproaching, Backbiting, or Speaking Evil of their Neighbour * * * Such as Accustom themselves to smoaking Tobacco indecently and too publickly, as in

Streets or high Roads * * * Such as sell, barter, or exchange directly or indirectly to the Indian, Rum, Brandy or any other Strong Liquers * * * Also that none of us be concerned in fetching, or importing Negro Slaves from their own Country or elsewhere."

Then there was a further important word concerning Marriage:

"That no man propose his Intention of Marriage; nor any Woman receive or Countenance such Proposition, when either or both have Parents, or Guardians, and are under their Tuition, and Care, before the Approbation and Consent of such Parents or Guardians, be first had and obtained. And it is the Advice and Judgment of the Meeting; that when Parents, or Guardians, have consulted or approved of the Visits, or Address of a man on that account; or to a young man admitting of such address, They do not retract the same; without giving such Reason, as shall appear Sufficient, and of good Grounds, for so doing, to the Satisfaction of the respective monthly meeting whereunto they belong."

James Logan, the friend of the Indians, many of whom camped in the grounds of Stenton or visited him in the house, came under the displeasure of his fellow Friends because, soon after he came to Philadelphia, he faced the necessity of driving Daniel Cooper from an island in the Delaware River, where he had settled. The island belonged to William Penn, and the presence of the New Jersey man could not be tolerated. Logan, in company with Isaac Shippen, Jr., and the Sheriff of Philadelphia, went to the island, armed, to arrest the squatter, who also was a Friend. Although no blood was shed, the Meeting felt that it must bring the erring brothers to account, and "clear the Truth." They were compelled to write papers of apology, Logan being brought face to face with the charge of "going with armed men or suffering men to go in company with him in a hostile manner when he ought

to have gone in a peaceable manner, according to the professions he makes."

On at least one other occasion James Logan was frowned upon by Meeting. He was a rival of Thomas Story, a member of the Friends, for the hand of Anna Shippen, daughter of the Mayor of Philadelphia. Story carried off the prize. Perhaps this rivalry was responsible for acts that led Story to make some unknown charge against Logan. The two men laid all documents in the case before the Meeting, and agreed to abide by its decision. The order was that the documents should be burned in the presence of the two men, each declaring that no other papers were in existence. This was done, and there is no record as to the reason for the quarrel.

In 1705 William Penn wrote to Logan from England:

"Some say that thy amours have so altered and influenced thee that thou are grown touchy, and apt to give rough and short answers, which many call haughty."

But in 1706 Logan was able to write to Penn:

"He and I are very good friends, for I think the whole business is not now worth a quarrel."

Logan was more fortunate in his next love affair, with Sarah Read, daughter of Charles Read. To her, in 1710, he wrote a tender love letter:

"I can find no Peace or Satisfaction, nor shall I have any till thee Meets with more of it in thyself in relation to me. * * * In the depths of my soul I earnestly desire of thee, if thee feels a freedom by his Divine Direction to bestow thyself on me."

She did. So the two were married on 9th day of 10th month, 1714.

It seems fitting that a daughter of that marriage, Hannah Logan, should become the heroine of one of the tenderest love stories that have come down from colonial

days. John Smith, a member of a famous family connected with Burlington Meeting in New Jersey, told in his Journal the progress of the affair:

"The moment I saw thee I conceived a more than Common Regard for thee. * * * I plainly saw that though the Cabinet was Exquisitely formed, the mind lodged in it far Excelled."

At length he asked her if he might "wait upon her at home," and if he might ask her parents' consent if such attention was not absolutely disagreeable to her. She consented to receive a letter from him, on condition of his promise "not to take that for Any Encouragement."

There were other suitors, many of them. One of these was Thomas Crosby; Thomas Penn was told by Hannah's father that she refused this man, though she could have had £10,000 down with him.

In 1748 Smith gained "the fullest Assurances of a Reciprocal Love & Tenderness." In June of that year he followed the Logans to the Falls of Schuylkill, where they had gone to fish. He found her by herself, apologized for coming, and proceeded to enjoy "the pleasantest day." * * *

Smith soon urged that proposals of marriage be brought before Monthly Meeting. But the father—"The Old Gentleman," Smith called him—was not so ready to consent as he had been.

Finally, however, the arrangements were made, and the marriage ceremony was set for Germantown Meeting. It was found that Isaac Norris would not attend, because of anger that his proposals in behalf of his younger brother Charles, for Miss Logan's hand, had been refused. Hoping to get him to forget his chagrin, Smith went to his home, "Fair Hill," to see him, but was refused an opportunity to speak to him, though he was at home. "I

set the time to ask that favor," Smith recorded. So Isaac Norris was not present. It is recorded that he was never on good terms with Logan after the failure of his proposals for Hannah.

Attention has been called to the changing attitude of the Meeting to the interpretation of what duty to country requires. During the Revolution there were some of the Friends who took active part in behalf of the Colonies. They were dealt with sternly, according to the Discipline. The Civil War called forth loyal, devoted service on the part of many, though most of the Friends preferred to confine themselves to ministering to the suffering Freedmen in the South. When Abraham Lincoln was assassinated there was prepared a Minute "expressive of the feeling of the Meeting." In a pamphlet by Horace Mather Lippincott, it is stated: "This remarkable proceeding was unprecedented in the Society of Friends, and it is the only occasion when a non-member was memorialized. But the greatest change in sentiment was manifest during the Great War. "Germantown Monthly Meeting Friends, while generally faithful to the loftiest ideals of the Society's pure principles, were nevertheless liberal and tender toward those who felt there were exceptional cases where opposition to wrong was the right course for them."

The Germantown Friends have always been numerous. For many years there was but one meeting, but in 1827 came the separation when many "joined and attended a new association set up in contravention to the ancient established Discipline of the Yearly Meeting in Philadelphia." This is Horace Mather Lippincott's way of referring to the split of the Hicksite Friends, followers of Elias Hicks, of Jericho, Long Island. This defection led to the organization, in 1827, of the Meeting in School House Lane.

XXVII

THE TWIN CHURCHES OF CHURCH ROAD

THE BEGINNINGS OF ST. THOMAS' CHURCH, WHITEMARSH, ON "UMBILICAMENCE." A NEW USE FOR GRAVESTONES. SOLDIERS TAKE TURNS IN POSSESSING THE CHURCH BUILDING. A PASTOR'S CHECKERED CAREER. STRIKING EPITAPHS. AT THE OTHER END OF CHURCH ROAD. AN HONEST SUBSCRIPTION PAPER FOR TRINITY CHURCH, OXFORD. AN ECONOMICAL INSCRIPTION. FROM TRINITY CHURCH, OXFORD, TO TRINITY CHURCH, TORRESDALE

THE Whitemarsh Valley, some twelve miles from Philadelphia, on the old Bustleton Pike, became famous during the Revolution. But it was famous nearly one hundred years before the time when Washington made his headquarters at Emlen House, the stately mansion that still lures the seeker after the antique within its hospitable walls.

St. Thomas' Protestant Episcopal Church first made the Whitemarsh Valley known to every Philadelphian. William Penn deeded several thousand acres in the beautiful valley to the family of Major Jasper Farmar, an officer in the British army. While the head of the household did not live to enjoy the great Pennsylvania estate, his family settled there, together with their forty or more dependents, who lived about them, after the fashion of the retainers of a European baron of early days. The overseer of the plantation was John Scull.

Jasper Farmar's son Edward used to gather about him the retainers and their families, and read to them the service of the Church of England, in which he had been brought up. He gave land on Church Hill, or Umbilicamence, as the Indians called it, to be the site of a church building and churchyard. Just when the first building, a log structure, was erected is not known, but the date was

probably earlier than 1700. The building stood on a portion of the first churchyard.

It is certain, however, that regular services were held in the log building by Rev. Evan Evans, Rector of Christ Church, Philadelphia, who came to Philadelphia in 1700. Many people liked to hear him preach who could not go to Penn's green town by the Delaware; so he solved the difficulty by going to them as they gathered at a number of convenient centers.

The log building gave way in 1710 to a sturdy structure of stone. Congregations grew, until it was possible for Rev. Hugh Neill, who was Rector in 1758, to say: "There are about 150 attendants at church at Whitemarsh; not more than thirty are church members, while the rest are dissenters or young Dutch people who have learned English."

Unfortunately, the records of the church during the Revolution have been lost. But enough is known of the happenings of the stirring days on Church Hill, and on the near-by Barren Hill and Camp Hill, to make the spot forever memorable.

The church building—the stone building of 1710—was occupied by the American forces after the Battle of Germantown. When they moved on, Hessian troops took their place. They were succeeded by some of Lord Howe's soldiers. Of course, the building was sadly injured, but the damage inflicted there was nothing to that done to the stones in the ancient graveyard. Many of these stones were flat slabs, which rested on corner supports. These appealed to the soldiers as admirable cooking places; so they built fires underneath the stones, and prepared their meals on the slabs. The heat destroyed many of the reminders of early members of the church.

The muskets of soldiers who used the markers as targets were responsible for the destruction of many more.

The beginning of desecration came after the Battle of Germantown, in October, 1777, when the American troops turned wearily to Church Hill. Their retreat was described by General Wayne:

"The troops who took the upper road [the direct road from Germantown] formed at Whitemarsh Church under General Stephens. It was thought advisable to remain here for some time to collect the stragglers from the army. But the enemy made their appearance with an army of light horse and from 1500 to 2000 infantry, with two field pieces. The troops were ordered off, while I covered the rear, with some infantry and * * * dragoons, but finding the enemy determined to push us hard, I obtained from General Stephens some field pieces, and took advantage of a hill which overlooked the road upon which the enemy were marching [the present old breastwork called Fort Washington]. They met with such a reception that they were induced to retire over the bridge which they had just passed, and gave up for the present."

When the British gained possession of the hill, they placed their cannon in the church, and fired upon the road at the soldiers of the Continental Army who were turning toward Valley Forge.

The damage done during the war was repaired in 1786. Thirty-one years later the church was enlarged to meet the needs of the growing congregation. But not until 1868 did the structure erected in 1710 give way to the edifice in use to-day.

The rector of the church during the five years following 1790 was Rev. Slator Clay, who had come to Philadelphia after a checkered career. He might have been a soldier of the Revolution but for the activity of British privateers who captured the vessel on which he was a

passenger. He managed to escape from the island in the West Indies where he was marooned, but when on his way to New York he was shipwrecked in Bermuda. There he taught school until his return to Philadelphia. After a period as deacon in Christ Church he became rector of St. Thomas'.

In the cemetery and on the hill near by are a number of graves of those who listened to Mr. Clay's preaching. In spite of the Revolutionary troops, there are a few much more ancient stones. One of them tells of the burial there of Abigail Scull, wife of Nicholas Scull, who came to America with his brother John. Edward Farmar, the donor of the land on which the church stands, died in 1745. Over the body of Richard Taylor, who died in 1732, aged 80 years, is the solemn warning:

My life is spent
My glass is run
To eternity my soul is gone
As I am now so you will be,
Prepare therefore to follow me.

In October, 1727, died James Allison, whose grave is marked by a stone which bears on one side a peculiar combination—a palm branch, a crude head, a wing, and cross bones.

John Barge, who died in 1749, at the age of seven years, tells the visitor:

From death arrest no age is free,
Young children dye & so must we.
Reader, since minutes fly so fast,
Improve the present as thy last.

From the hill on which St. Thomas' Church looks down on Whitemarsh Valley, Church Road leads six miles to the twin Protestant Episcopal Church, Trinity Church,

TRINITY PROTESTANT EPISCOPAL CHURCH, OXFORD, AT FOX CHASE, PENNSYLVANIA

"ANCIENT EPISCOPAL TRINITY CHURCH, OXFORD, PENNSYLVANIA. BUILT PREVIOUS TO 1698"
The Present Building Is an Enlargement of This Original

in Oxford Township, now Fox Chase. This road was built in early days to accommodate the clergymen who went between these churches, which were for many years in the charge of the same men.

The early days of Trinity Church, Oxford, are as uncertain as those of St. Thomas'. The members of the church must have been formed before 1700. For in 1707 Mr. Evans of Christ Church, Philadelphia, wrote to the Society for the Propagation of the Gospel in London:

"Trinity Church, in Oxford Township, lies * * * seven miles from the city, where, for the first few years after my arrival in Philadelphia, I frequently preached. * * * When I last preached in it, there were about one hundred and fifty people—most of them brought over to the Church of England, from Quakers, Anabaptists, and other persuasions."

The first house of worship was a log building. This had been used for a Quaker Meeting House, but when its proprietors became converts to the Church of England, they gave the property for the uses of that church.

There is in the records of Holy Trinity Church (Old Swedes), Wilmington, Delaware, a curious story of an important day at Trinity, Oxford—May 20, 1712:

"We went up to Oxford where we met with six Priests, Mr. John Talbot from Burlington * * * and Mr. Evans of Philadelphia, Mr. Chubb of Apaquimani, Mr. Humphrey here at Oxford, Mr. Sandell of Wicacoe, Magister Hisselius, Herr Ledenius, and myself from Christina, who, after the service, laid the corner stone of a brick church in the place of a clapboard church."

Another curious record tells of the decision made in 1757 to send out a subscription paper to provide funds "for the repairing of the glebe." This paper was headed,

with crude honesty, "Beging books for Glebe." Following the heading came the words:

"The Congregation * * * taking into Consideration the Late Unhappy Accident that has Befallen the church in haveing their Ancient Glebe house, belonging to the Parish—consumed totally by Fire—and being Very Willing to Contribute all in their Power towards rebuilding the same, but Very unable to Carry on the work of themselves, are obliged to apply in this manner for help to their Christian Brethren."

The first subscriber was "his honour the Governor Mr. James Hamilton, Esq." Following his name came those of Benjamin Chew, Jacob Duché, William Allen, and William Plumstead.

Dr. Smith, provost of the College of Philadelphia, which was to become the University of Pennsylvania, preached for the church many times between 1766 and 1777. In 1770 he wrote to the Secretary of the Society for the Propagation of the Gospel:

"The great bane of the Oxford Mission, and the cause of the division I found among them was a lottery created in Mr. Neill's time, which, instead of some hundred pounds which it ought to have cleared, never cleared thirty pounds that I can find any account for, and that part of the congregation which were not in the management of the lottery, accused the other of mismanagement which laid the foundation of quarrels scarcely yet healed up."

But in 1771 the teacher-clergyman told of better days:

"I have great pleasure in going to preach among them, and in summer fortunately, my country house, where my family reside, is nearer Oxford Church than to Philadelphia. The congregation increases much since we got rid of several quarrelsome people."

But a few years later Dr. Smith was in trouble, for reasons that redounded to his praise. He had been too

outspoken on the subject of the people's duty to their country to please the ruling powers, the Society for the Propagation of the Gospel. So, after investigation of the charges made against him, he was removed from his place.

The old cemetery contains the graves of many colonial worthies. One of these, Elizabeth, wife of John Roberts, must have been one of the Quakers who turned to the church. For her stone says:

> Here, by these lines, is testify'd,
> No Quaker was she when she died.
> So far was she from Quakerism,
> That she desired to have baptism.

Jacob Leech, died in 1750:

> He was of eight born last save one,
> And one survives him now alone.

Another stone bears witness to the economy that enabled some of the pioneers to give so generously to church causes:

Toby	Died	13 Nov'br	1726	aged	74
Hester		11 Aug'st			76

Sunday after Sunday the people of Trinity Church pass by these graves on their way to service. And the congregation of St. Thomas' climbs the hill which commands the valley where Washington marched with his noble army.

Five miles away, at Torresdale, other earnest Churchmen turn their steps to All Saints' Church, which glories in the fact that it is a child of Trinity Church, Oxford.

In May, 1771, Rev. William Smith, D.D., later the first Provost of the University of Pennsylvania, wrote to the Society for the Propagation of the Gospel that he was about to erect a new church for the Swedish families

who had recently united with Oxford Church. To them he preached once a month. Next year a church was built and in 1787 the General Assembly of Pennsylvania incorporated Trinity, Oxford, All Saints, Lower Dublin, and St. Thomas', Whitemarsh, under one charter. This church has been superseded, and the old building has given way to a proud successor, but the child of Trinity Church still flourishes.

XXVIII

IN GERMANTOWN AND FRANKFORD

A CAPACIOUS CHURCH. A UNION EFFORT THAT FAILED. A HESSIAN WHO LOST HEART. STORY OF THE MARKET SQUARE PRESBYTERIAN CHURCH OF GERMANTOWN. A CHURCH FOR THE SWISS, WHICH BECAME THE FIRST PRESBYTERIAN CHURCH OF FRANKFORD

"HOW many people can you accommodate in your church?"

The question was asked by Count Zinzendorf of John Bechtel, who for many years combined wood-working on week-days and preaching on Sunday.

"About a thousand!" was the surprising answer.

The wood-working parson was speaking of what is now the Market Square Presbyterian Church, Germantown, though when it was founded about the year 1710 it was a Dutch Reformed Church, and was under direction from Holland. Pastors came to it from Holland. one of these, Paul Van Vlecq, was installed in 1710, in the log building which was the first structure used by the congregation of Hollanders.

Then came a curious change in the congregation. Among the members settled many Germans from the Palatinate, who had fled from persecution. In time there came to be more of the new element than of the original members. So it seemed perfectly natural to change the Dutch Reformed Church into a German Reformed Church. This change took place about 1732, when a stone building was erected to replace the log structure.

Yet the ministers for the church continued to come from Holland, or were supplied by the Classis of Amsterdam. This was due to the fact that German immigrants were too poor to pay their salary.

The most famous of the early preachers who officiated in the church was Count Zinzendorf. When George Whitefield visited America he was troubled because he could not give the Gospel to the Germans. So he wrote to Zinzendorf, asking him to send missionaries to the settlers in Germantown. One of those who responded was Zinzendorf himself. He was a Moravian, but he said he could not restrict himself in his witness to a single communion.

So, on November 29, 1741, Count Zinzendorf, together with his daughter, Countess Benigna, and five companions, reached Philadelphia. From the people he received a warm welcome, and he was especially gratified by the interest shown in his work by Governor Thomas, who sent him a letter in which he told of his pleasure in knowing that he was to preach to the Germans. After a few days spent in Philadelphia, the Count went to Germantown, where he preached many times in the stone building on Market Square, of whose capacity John Bechtel told with such pride.

But Zinzendorf's most interesting work in Germantown was in connection with the series of monthly synods which he called together, a most interesting instance of union of effort. At the first of the synods eight German communions or denominations were represented. For the Lutheran Church, Conrad Weiser was present. The Reformed, Mennonite, Dunker, Sabbatarians, Schwenkfelder, Separatists, and Moravian Churches also were in conference. At first the prospect for real accord was good, yet in a few weeks dissensions arose. But while Zinzendorf was thus disappointed in some of his efforts, his year in America led to provision for systematic work among the Indians, as well as the founding of the com-

MARKET PLACE IN GERMANTOWN, NEW MARKET SQUARE
Reformed Church, Now Market Square Presbyterian Church, Built 1733, on the Right

munity at Bethlehem, Pennsylvania, and of congregations in half a dozen other places.

One of the successors of Zinzendorf in the pulpit of the church in Market Square was William Story in 1757, who was a physician as well as a minister. History records that, in the face of great prejudice on the part of the people, he introduced inoculation against small-pox in Berks County, Pennsylvania.

Another notable pastor was Christian Frederick Foehring, who spent three years following 1769 with the church. When he was an infant in Germany, his mother, longing to free him from the necessity of entering the army when he became a young man, bound him on her back and skated with him across the Rhine. Then she sailed for Philadelphia, in the land of freedom. He became an ardent supporter of the cause of the Colonies, and lost his life when fleeing from the British.

Samuel Dubbendorf, who succeeded him, came to Philadelphia with the Hessians, whose chaplain he was. But he lost heart in his employment in the army, resigned, and became pastor in Germantown. It was natural that the resentful British soldiers should persecute him. In fact, all his possessions were plundered and destroyed.

One of the most notable events in the church was the attendance of General Washington, who made his home in Germantown during the yellow fever epidemic of 1793.

Since 1853 the organization has belonged to the Presbyterian church, by unanimous action of the members. The building it occupies is the fifth in the series from the original log house of 1710.

When Mr. Foehring was pastor of the church he began to preach to a company of Germans in Frankford who lived too far away to attend the services in Market Square. These people had emigrated from Frankfort,

and had given the well-loved name to their new home. Among them were many Swiss from Basle who had come to Philadelphia. For the comfort of these assorted people a church was built in 1770. The cornerstone was laid by Mr. Foehring, a German. But it is noteworthy that the funds for the building were collected, and the work was performed by the Swiss. Leaders among the Swiss in this service were George Castor, Rudolph Neff, Henry Rohrer and Sirach Sturdy. When the building was ready for use the earnest builders dedicated it by a service that attracted attention then and is worthy of attention to-day. The closing words of the formal dedication were:

"Now, God Almighty, Creator of the Universe, we commend to thee this house which we have built in thy name and for thy glory. Keep in thy hands and protection those who shall maintain it. Destroy all false doctrines and all that is calculated to destroy thy word. Give now and forever thy grace, peace and unity. * * *"

At first the new organization was known as the German Calvinistic Church, and it was cared for by the pastors from Germantown. But in 1807 the people asked to be taken under the care of the Presbytery of Philadelphia, as a Presbyterian Church, thus anticipating by half a century the similar action of the mother church in Germantown.

The Frankford Presbyterian Church rendered signal service to the community by beginning, in 1810, an efficient academy which helped to solve the educational problem for many people before the days of the public school.

The original church building was notable in connection with the Revolution. After the Battle of Trenton, many prisoners were confined in the edifice.

This building, which was enlarged in 1810, gave way to a new structure in 1860.

XXIX

ST. GEORGE'S CHURCH, THE CRADLE OF AMERICAN METHODISM

WHITEFIELD AND THE BIRTH OF METHODISM IN AMERICA. A BEGINNING IN A SAIL LOFT. IN PRISON FOR BUILDING A CHURCH. WAS HE SO WEAK-MINDED, AFTER ALL? THE CENTER OF METHODISM. TESTING THE LOYALTY OF THE PREACHER. BURNING A TRAITOR IN EFFIGY. WHY THE BISHOP DID NOT MARRY

WHEN George Whitefield came to Philadelphia in 1739, he preached in Christ Church. But his message was not acceptable to those in authority there. For as a member of the Holy Club at Oxford, to which belonged John and Charles Wesley, his messages were characterized by a touch that was not altogether pleasing to the Church of England, in which he had been brought up.

But those messages were pleasing to the people. By hundreds and thousands they flocked to hear him, sometimes in the open air, and later in a building erected for him on Fourth Street above Market. This building was really the birthplace of Philadelphia Methodism, as it was also the birthplace of the University of Pennsylvania, since Benjamin Franklin's Academy, the germ of the University, for a time had quarters in the Whitefield Church.

During many years the great evangelist returned to Philadelphia, whenever his pilgrimages in search of funds for his orphange in Georgia made this convenient. So from time to time he preached in the church that bore his name, and fostered the remarkable revival spirit which appeared wherever he went.

As the years passed some of those trained by Wesley

and his followers in England came to Philadelphia, and mingled with some of those who had come under the influence of Whitefield. Some ten years or more before the Revolution a company of these earnest people began holding meetings in a rigging or sail loft, close to the Delaware River and Dock Creek. They found the first leader of whom there is record about 1767, when Captain Thomas Webb, a British officer who had lost an eye at the siege of Quebec, was transferred to Philadelphia. In full uniform he was accustomed to speak to those who gathered in the sail loft for class meeting.

Among the members of the first class of Methodism in Philadelphia were James Emerson and his wife, Miles Pennington and his wife, Robert Fitzgerald and his wife, and John Hood. Lambert Wilmer, Duncan Steward, and Bertram Wallace, with their wives, Mrs. John Hood, Edward Evans, Daniel Montgomery, John Dowers, Edward Beach, and Mr. Croft, proprietor of the sail loft, soon joined the little company.

These first Methodists might have found difficulty in securing a building of their own, but for what seemed a misfortune to another body of Christians. A portion of the German Reformed Church, at Fourth and Sassafras, now Race Street, left that church and decided to build for themselves. Securing a lot on Fourth Street, at the corner of what is now New Street, they began to build in 1763.

But they had not calculated the cost. Unable to pay the builders, some of the members were imprisoned for debt. This was their justification for saying, with grim humor, to acquaintances who passed the prison where they were confined, that they were in prison for building a church!

In 1769 the Assembly ordered the unfinished building

sold for debt. At the auction the only bid was £700, made by a young man who was thought to be weak-minded. His friends wondered what he would do with the building.

In the meantime Captain Webb and his associates appealed to the English Conference of the Methodist Episcopal Church to send a minister to Pennsylvania. A call was made for volunteers, and Richard Boardman and Joseph Pilmoor said they would go. Both George Whitefield and Charles Wesley talked with them before they left London.

In October the two ministers landed at Gloucester Point, about four miles below Philadelphia, and walked to the city. On the very day of their arrival, Mr. Pilmoor preached from the steps of the State House. Next Sunday, October 29, 1769, he preached at the race course, now Franklin Square. The judge's stand was his pulpit.

Within a few weeks arrangements were made with the young man who had bought the unfinished church building. Hastily this was put in shape for use, and on November 24 it was dedicated. A few months later the property was transferred to Miles Pennington, a member of the Methodist Society, for £650. Then it was deeded to the church.

It had been the intention of the builders of the church to call it the George Church. Probably this fact was responsible for the determination to name the organization and the building St. George's Church.

Thus St. George's Church, which is still in use by the congregation, is "the oldest church building, owned and now used by any body of Wesleyan Methodists in any part of the world."

The young congregation was flourishing when, in 1771, Francis Asbury and Richard Wright, Methodist ministers, came to Philadelphia. These were the first two

ministers of that communion on the continent. The time was ripe, Wesley felt, for an assistant in America. In 1772 Francis Asbury was appointed to the office, but in June, 1773, Thomas Rankin took his place.

Soon after the appointment of Mr. Rankin, on July 14, 1773, the first conference of the Methodist Episcopal Church in America was held in St. George's Church. Ten ministers, representing 1160 members in America, of whom 180 were in Philadelphia, were present.

A second annual Conference followed in 1774, while a third was held in 1775. By that time Philadelphia was well entitled to its claim to be the center of American Methodism. It was the greatest port on the coast, and the most important city in the Colonies, so its choice was fitting.

For a time after the beginning of the trouble with the mother country, the Methodists were looked on with suspicion. Probably this was because the Wesleys were, of course, royalists. On one occasion a message came to the members of the church in America to be loyal to England.

But the appeal did not meet with a cordial reception, as was shown by an incident that had an important part in showing the patriots that the Methodists were with them. It is related that on one occasion a New Jersey itinerant came to preach at a private house.

"Within a short distance of the house there was a post of the Continental Army. Hearing of the preaching service, the commander sent an officer with a file of soldiers to test the loyalty of the service. As the preacher was about to begin the service, the officer drew up his men in line before the door, and, entering the room, laid his sword across the table that was used as a pulpit, and took a seat in front of it. The text was, 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.' The preacher spoke to his congregation of some

ST. GEORGE'S METHODIST EPISCOPAL CHURCH, PHILADELPHIA

This, the Oldest Methodist Church in America, Was Built in 1763, Though the Organization Dates Only from 1767

of the things which they had good reason to fear, and in conclusion said they had no cause to fear the soldiers, if they were true to their country. 'And for myself,' the preached concluded, 'if my heart beats not high and strong for my country's independence, may it this moment forever cease to beat.' Without waiting for the benediction, the soldiers marched back to their quarters!"

During the British occupation of Philadelphia, St. George's was found a convenient building. They used it for a hospital, then as a school for British dragoons. The cavalrymen found it easy to ride directly from the street into the first floor. On their departure in 1778 the building was repaired, and was once more put to its intended use.

One of the most stirring scenes witnessed by St. George's Church during the Revolution was the procession, which gave expression to the public execration of Benedict Arnold, the traitor. The procession started from the rear of the church, one day in September, 1780. The feature of the procession was the effigy of the traitor, in full uniform, wearing two faces. This effigy was drawn through the streets on a cart, and was later burned on High Street Hill.

The year following the recognition of the independence of America, Wesley saw that the time had come to give independence to the American Methodist Church. The first bishop was allowed $640 a year and traveling expenses, which included horse hire or the price of a new horse, horse feed, and saddle, bridle, and saddle bags.

Frequently the salary allowance to ministers of the church was the same as to a bishop, though the wife was given a like amount, and each child had a pittance.

It is easy to understand why Francis Asbury would

not marry. His reasons were made plain in his Journal. On January 26, 1804, he wrote:

"Among the duties imposed upon me by my office as Superintendent Bishop of America, was that of traveling extensively, and I could hardly find a woman with grace enough to enable her to live but one week in fifty-two with her husband. Besides, what right has any man to take advantage of a woman, make her his wife, and, by a voluntary absence, subvert the whole order and economy of the marriage state, by separating those whom neither God, Nature, nor the requirements of civil society, permit long to be put asunder? It is neither just nor generous. I may add to this that I had but little money, and with this little I administered to the necessities of a beloved mother till I was fifty-seven. If I have done wrong, I hope God and the sex will forgive me. It is now my duty to bestow the pittance I have to spare upon the widows, and fatherless children, and poor married men of the conference."

With such devoted men and women in pulpit and pew the Methodist Church has grown from its small beginnings illustrated by St. George's Church in 1769 to its proud position in the nation to-day.

XXX

OLD ST. DAVID'S CHURCH AT RADNOR

AN OLD PETITION. BUILDING A CHURCH OF THE PIONEERS. NOT ENOUGH PEWS. IRREVERENT THIEVES AND THEIR LOOT. HE BROKE HIS "KNEPAN" AND SLEPT UNDER A TREE. AN INCONSOLABLE WIDOWER QUICKLY CONSOLED. REVOLUTIONARY EXPERIENCES. LONGFELLOW AND ST. DAVID'S

"THE Welsh at Radnor and Merioneth, in the province of Pennsylvania, have addressed my Lord at London (having a hundred hands to their petition), for a minister to be settled amongst them that understands the Brittish language, there being many ancient People among those inhabitants that doe not understand the English, and could a sober and discreet man be procured to undertake that mission, he might be capable, by the blessing of God, to bring in a Plentifull Harvest of Welch Quakers."

So wrote Rev. Evan Evans, rector of Christ Church, Philadelphia, to the Society for the Propagation of the Gospel in London. This was in 1707, seven years after he had begun to conduct services for the people of the Welsh Tract to whom William Penn had granted land in 1685.

St. David's Church had had its beginning, in accordance with the provision inserted in Penn's patent for lands in America, by the Bishop of London, who insisted "that wheresoever 20 inhabitants requested a minister of the Church of England to reside among them, he should be allowed to do so without molestation."

In response to the appeal of Mr. Evans, and others made later, Rev. John Clubb, who had done much pioneer work in other churches near Philadelphia, was commissioned in 1714 to do missionary work at Radnor and at Oxford.

The Radnor people eagerly promised to build. On September 7 of that year at an enthusiastic meeting they pledged the erection of a handsome stone church. Perhaps there had been a temporary log building before this time, but of this there is no positive record.

As is frequently the case when a public building is to be erected, there was much difference of opinion as to the site. The presence of a spring on one of the suggested sites was the determining factor. The owner of the land gave permission to fence off five acres of his property for the purpose of the church, but no deed was made.

Little time was lost in getting to work. According to Julius F. Sachse, "stone was prepared, limestone quarried and hauled from Great Valley, preparatory to burning into lime, sand obtained, timber felled, hewn and squared, shingles split and shaved, while by aid of a pit-saw, scantling was prepared for the frame and doors. The magnitude of the undertaking will appear when the fact is taken into consideration that most of the work was done during the inclement weather of the winter, and that everything devolved upon the fifteen families which composed the congregation."

The cornerstone was laid on May 9, 1715. The substantial stone building erected was forty feet long by twenty-six feet broad. At first there was no floor but the earth; there was, of course, no flue and no stove, and those who desired seats had to provide them for themselves. As late as December 5, 1763, "the vestry granted to Robert Jones the privilege to build a Pew on a piece of ground in St. David's Church, adjoining Wayne's and Hunter's Pew, he paying for ye ground £4, 10s."

Pews were not built by the vestry until 1771. At the same time the limited accommodations for worshipers were increased by the addition of a gallery. Access to

ST. DAVID'S PROTESTANT EPISCOPAL CHURCH, RADNOR, PENNSYLVANIA
Erected 1715

GATE AND WALL OF ST. DAVID'S CHURCH

ST. DAVID'S CHURCH IN WINTER

this gallery was possible only by means of the stairway enclosed in the stone addition at one end of the building. The father of General Anthony Wayne, who was a vestryman at the time, was a leader in making the improvements.

A Philadelphia paper published in 1742 contained an advertisement that affords a glimpse of the meager church furnishings of the day:

"Some time last week the Church in Radnor township, Chester County, was broke open and a Chest therein, which was bound with Iron Hoops, was also broke open, and the following Goods stole out of the same, *viz.:* one large folio Bible, almost new, with Cuts and the Arms of the Honorable Society on it and writing in several places, one quarto Bible, almost new; one black Gown made of fine Spanish Cloth, one Chalice, two Plates, and one Bason, being stamped 'Radnor Church.' Whosoever will apprehend and secure the Felons, so that they may be brought to Justice, shall receive Five Pounds as a Reward from the Minister and Wardens of the said Church."

An early pastor of the church was Rev. Griffith Hughes. On September 10, 1735, in a letter sent to England, he gave the following interesting details of the life of a pioneer missionary:

"Lately on my way to Perquihoma Church I had the misfortune to break my knepan, which continues tho upon the mending hand very weak, so that it is Impossible for one in my present Condition to Serve that Church in a Regular order this present winter. That and severall other hardships which I have with pleasure almost endured on my severall Journeys to preach among the Back Inhabitants hath very much Impaired my health being often obliged in the day to want the Common necessaries of Life and in the night to be Contented with the shade of a Large tree for a Lodging. As for my Congregation at Radnor it is in a very flourishing condition."

One of the successors of Mr. Hughes was Mr. William Carson, who was ordained after his appointment to Radnor in 1737. His long pastorate was saddened by the death of his wife in 1771. He spoke of this as "the sorest Stroke I ever met with." On March 28, 1772, he acknowledged the receipt of the sympathizing letter of the Society for the Propagation of the Gospel. But in six months he was writing once more:

"Being extremely destitute and incapable of managing my numerous Family consisting of Children, Grandchildren and Old Negroes, without a Wife, I was induced to marry again. I made choice of a Widow Gentlewoman of my own congregation, who, being a prudent religious Woman of a suitable age, fifteen years younger than myself, without any encumbrance and a remarkable Good Manager, seems every way qualified to render my future life comfortable."

St. David's Church figured prominently in the history of Revolutionary days. A number of the important movements of the early period of the war took place within a short distance of the building. Valley Forge is only a few miles away, while the scene of the Paoli Massacre is also near by.

General Anthony Wayne was the third vestryman in his family, in direct descent. Many other so-called Rebels were in the membership. These outnumbered the Loyalists, so that it was not easy for the rector to read the prayer for the King of England. In more than one church when the prayer was read, the preacher was asked to resign.

Services were then interrupted until after the close of the war. Instead of parishioners, soldiers gathered in the building from time to time. Both Continentals and British were quartered here. At one time the leaden window sills were molded into bullets for the Continental

Army. After the Battle of Brandywine a number of British soldiers were buried in the churchyard.

In 1809 the body of General Wayne was brought to the church from Presque Isle, where he died. The stone over his grave was erected by the Pennsylvania State Society of the Cincinnati.

One of the noted visitors to the church was Henry W. Longfellow, who was present at services in May, 1876. A writer in the Boston Herald said, in 1881, that the poet spoke with enthusiasm of "its diminutive size, peculiar architecture, the little rectory in the grove, the quiet churchyard * * * the great tree which stands at the gateway, and the piles of gray stone which make the old church and are almost hidden by the climbing ivy." Later, Longfellow wrote:

"What an image of peace and rest
Is this little church among its graves!
All is so quiet, the troubled breast,
The wounded spirit, the heart oppressed,
Here may find the repose it craves."

The old church is still in use by a congregation which rejoices in the knowledge that the building presents, in all essentials, the same appearance as in the days before the Revolution. It has been called one of the most interesting historical landmarks of Pennsylvania.

XXXI

EARLY DAYS AT FAGG'S MANOR

ON THE LAND OF LETITIA PENN. FAMOUS PREACHERS AT THE MANOR MEETING HOUSE. PIONEERS IN EDUCATION. CURIOUS CASES OF DISCIPLINE. WHY WILLIAM AND MARY WERE URGED TO "DROP ALL CLAIM UPON EACH OTHER." A WOMAN WHO WAS A PARAGON

IN THE northwestern part of Chester County, on Octorara Creek, five thousand acres of land were granted by William Penn to his daughter Letitia. The tract was named Sir John Fagg's Manor, in honor of Sir John Fagg, a relative of the Penns. On a bit of land in a corner of this tract a Presbyterian church was built at an early date. The builders tried to call it New Londonderry, but they were compelled to substitute the neutral "Fagg's Manor." And as Fagg's Manor the church is known to this day. Many of the early records called it, more simply, "Fag's Manor." But the building occupied by the congregation was long known as The Manor Meeting House.

The tract deeded to the church came directly from Christiana Gulielma Penn, daughter of William Penn, the nephew of Letitia Penn Aubrey, who inherited from the first William Penn. The price paid for more than nine acres was £7. The purchase was concluded in 1742, when the congregation was about to rebuild.

The organization dates at least from 1730, for the first building was erected in that year. But it was not so easy to secure a minister as a building. The records of the Associated Presbytery of Edinburgh, Scotland, tell of the application of the congregation for a minister in 1734. There was no minister to send, so Fagg's Manor had to wait until 1739.

But it was worth while to wait. For the pastor who then came to them was one of the greatest men in the early Presbyterian Church, and one of the most eloquent preachers in pioneer days, Rev. Samuel Blair. For him a second commodious building was erected to accommodate the large assemblies that flocked to hear the gifted man. This building, of brick, was put up in 1743. His pastorate was notable for two things. The first was the great revival which swept the congregation. This was typical of the revivals of that day throughout the Colonies, and of other and similar occurrences in the history of the church.

In 1740 George Whitefield paid two visits to the congregation. The people crowded to hear him. It is recorded that on both occasions twelve thousand people gathered about him in the open air. Of course many of them came from distant parts. Some hailed from Philadelphia. Wherever the famous evangelist went men and women followed him.

In his Journal Whitefield wrote: "Look where I would, most people were drowned in tears. . . . Their bitter cries and tears were enough to pierce the hardest heart."

The second incident of the pastorate was the interest in the education of men for the ministry of the infant Presbyterian Church in the Colonies. This interest was shown first in 1740, when the Session adopted a notable minute:

"Being sensible yt the coming of godly men into ye ministry . . . has ye most hopeful aspect upon ye interests of Christ's Kingdom . . . and being apprized that there are several very promising and hopeful youths under ye care & instruction of the Revd. Mr. Tennent at Neshaminy . . . we think the yielding them our Assistance by Contributing to their support . . . one of the best ways in wc our charity can be bestowed . . ."

The interest in education of men for the ministry was further shown in the beginning of an academy, taught by the pastor, where many of the men famous in the early church were trained, including Rev. Samuel Davies, President of the College of New Jersey; Rev. John Rodgers, D.D., pastor of the First Presbyterian Church of New York City; and, later, Rev. John McMillan, D.D., to whom has been given much credit for the successful beginnings of religious work beyond the Alleghenies, in the vicinity of Pittsburgh. One of his services there was the founding of Chartiers Academy. This became a part of Jefferson College, which was later merged into Washington and Jefferson College, where more than one thousand ministers have been trained.

A record book kept during Mr. Blair's pastorate tells of many cases of discipline. A member was called on to make acknowledgment of his sin in turning cattle into the grain field of his neighbor. A woman was condemned for using petty oaths, "such as, faith, and ye like." A shoemaker was condemned because he abused a fellow-member "by strokes as well as words." On a number of occasions men were called up for becoming drunk at Public Vendues. Very properly condemnation was visited not only on them, but on those who furnished the liquor:

"We think yt they who so liberally provide and plentifully bestow strong Drink on these occasions, and they that have ye distribution of it and so favorably hold it to, and even press it on the pleasing Bidders, are not only accessory to others' Drunkenness, but are also guilty of gross fraud and injustice; elevating men beyond ye solid sober exercise of their Reason, that so they may get ye better prices for their goods, and get advantage to themselves, from the others' incapacity and folly."

A case of an entirely different nature came up in 1741 in connection with "a purpose of marriage," announced

between Thomas Gibson and Mary Walden. On this occasion, the usually formal announcement that objections to the union might be filed, brought forth the complaint of William Corsby that the bride-to-be had promised to marry him. Of course all parties to the dispute were brought before the Session. Mary owned up; she had promised "sd William." But she said she was unwilling to marry him. William thereupon said that he was unwilling to be married to her " against her Will & pleasure."

The solemn judgment of the court was given:

"In ye first place, That it was very sinful & offensive to God for William Corsby to insist for such positive & unreserved promises from her; as also, sinful for her to make them . . . The Session does also declare yt was sinful in her to take up any other Resolutions afterwards contrary to her sd engagements . . ; and moreover, yt sd William if he would insist upon it, might oblige sd Mary in conscience to marry him pursuant to her express promises & engagements. But inasmuch as he is not desirous (and we think, wisely) that she should be bound to him against her inclination, and she being disinclin'd & averse to it, The Session does judge, that, seeing of two evils we should choose the least, it is most advisable for them, as things are thus circumstanced at present, by mutual consent to give up their Rights to each other and repent their forementioned sins. N. B. They both accordingly did, before ye Session, release, & drop all Claim upon each other."

The successor of the pastor who presided over the meeting of the Session that made the sapient decision in the case of Mary Walden was his brother, Rev. John Blair whose educational work in Fagg's Manor Academy was continued when, after ten years he went to the College of New Jersey, as one of the faculty.

A minister who died during his pastorate, Job Ruston,

left a legacy considered remarkable in those days of small means—one hundred pounds. This legacy was later used in constructing the new church. This Mr. Ruston had a wife, whose tombstone in the churchyard bears a quaint inscription:

Here lies the body of Mary, Wife of Job Ruston,
Who died the 19th of June, 1757,
Aged 39 years.
She bore unto him in 22 years twelve children.

The dame that lieth underneath this tomb,
Had Rachel's face, and Leah's fruitful womb;
Abigail's wisdom, Lydia's open heart,
With Martha's care, and Mary's better part.

A new building was erected by the church in 1775, and this served until the construction of that now occupied, in 1845. In the building the material of the earlier structure was utilized, so that later members have been able to feel that they were worshiping in a church that stood during the stirring days of the Revolution—a struggle in which the congregation had an earnest and devoted part. It has been remodeled several times, but it is still, in the main, the building of early days.

XXXII

FOUR SUBURBAN PROTESTANT EPISCOPAL CHURCHES

"AN ILL ACCIDENT" TO THE RECORDS OF ST. JOHN'S, CONCORD. A RECORD OF ST. JOHN'S, PEQUEA, THAT CALLS FOR A LONG BREATH. BRINGING THE CONTRIBUTORS TO TIME. HE STOLE THE CHURCH'S "SCANTLINS." THIEVES IN ST. JAMES', PERKIOMEN. WASHINGTON'S COMMENT IN THE BURYING GROUND. FAMOUS PATRONS OF ST. JAMES', BRISTOL

DOWN in what is now Delaware County, where the associates of William Penn found delight in home-making, one of the early Protestant Episcopal churches of Pennsylvania—St. John's, Concord, close to the town of Ward—had its beginning at a date so early in the history of Pennsylvania that it cannot be placed. The only light thrown on the time by the records of the church is the naïve entry on the margin, by the side of an item dated in 1727:

"The fore parts of this book, having met with an ill accident, it was thought best to remove them."

What was the accident? Did the rector's little son embellish them with his drawings? Or did some disillusioned bridegroom cut out from them the record of his marriage? Perhaps the clerk spilled his bottle of ink over the closely written pages.

There is a tradition that the dark secret will be disclosed some day when the cornerstone of the present church building is opened; it is said they were deposited there when the church was built in 1844. But since the successor to the original log building is a dignified and well proportioned building on the order of a Greek shrine, it is not likely that investigation will be made very soon.

The absence of the pages is perhaps a good thing. It

enables the advocates of early origin to say that St. John's dates back to 1698, and so was a contemporary of Christ Church, Philadelphia.

One of the boasts of the church is that it was close to the Battle of the Brandywine, and that the record of its members was as patriotic as the location.

Farther back from the Delaware River another Protestant Episcopal church tells with certainty of days almost as early as those to which St. John's can point definitely. This is St. John's Church of Pequea, whose Vestry Book has an introductory record too unique to be omitted from this chronicle. Take a long breath and read:

"We Adventurers from those parts of his Majesty's Dominion called England Scotland & Ireland transplanting ourselves & Families into America & taking up our first Settlement in The Township of Pequay Lancaster County & in ye Township of Salisbury Chester County, both in ye Province of Pennsylvania We from a due sense of Duty to God, feeling no part of ye Universe agreeable to us without a place of Publick Worship Wherein we might perform Divine Adoration of ye God Creator of ye Universe after Ye Manner & Form of ye Episcopal church of England & yt for ye Good of our Immortal Souls as well as those of our Posterity; We therefore According to our small abilities did erect in ye Year of our Lord 1729 a Wooden Frame Church."

Now let the Vestry book tell more of the early history in its delightful manner:

"The first Minister was Revd Richard Backhouse ye Society's missionary at Chester Came First Tuesday every month until ye year 1739 When ye Revd John Blackhall entered upon ye Cure at ye Request of ye Congregation, & attended ye same about three years. He then removed to ye Borrough of Lancaster The Revd Mr. Backhouse took ye cure again & officiated as formerly until ye year 1750, when he departed this life. In 1753

The Wooden Church being decayed, It was thought advisable to erect a New Church of Stone."

Among the contributors to the "New Church" were John Skyles, Peter Skyles, Peter Rutter, Conrad Rutter, Henry Cowen, John Cowen, George Ross, John Darlington, Archibald Douglass and Isaac Richardson.

The pews were built by members of the congregation for their own use, on spaces allotted to them. But an entry made in the Vestry Book on May 27, 1759, showed that some were dilatory in taking advantage of their privileges, and that summary penalties were to be exacted of them. If they did not build within three months they would forfeit all their claims to the space allotted to them.

In 1768 the official records noted that John Miller was charged with having "privately [note that word privately] taken out of the Vestry House some Timber and Scantling * * * designed for a Gallery * * * to the value of at least ten shillings."

The offender was to be bound over for trial. But, after arrangements for his prosecution had been made, the case was settled out of court. A part of the arrangement was that the culprit should subscribe to the following abject confession:

"Whereas I, the subscriber, have indiscretely and for want of due attention some time since taken from St. John's Church at Pequa some Seasoned scantlin belonging to the Congregation of the Church, without the consent and approbation of the Members of that Church, or any of them, And did also very indiscretely order some of my Servants to drive and enclose my cattle by night in the Burying-Ground of the said church, whilst my Corn was growing and near Ready for Reaping for all which I am extremely sorry, and am willing to make the Congregation every Satisfaction in my Power, and Pray their Charitible forgiveness of my Indiscretion, and trust I

shall hereafter behave and act towards the Church and People as becomes a Christian Brother."

As in so many other churches there are no records for the years from 1776 to 1783. Probably the members as well as the Rector were so taken up with their duties to their country that the services of the church had to be omitted.

But in 1785 entries were being made as usual. One dated in that year is a curious specimen. It began :

"Whereas they members of the Congregation of the Protestant Episcopal church of St. John's in Pequea, takeing into consideration the Ruinous & unprofitable State of the Tract of Glebe land held by them for the support of a Minester of the Sd church. * * *"

Then it went on to

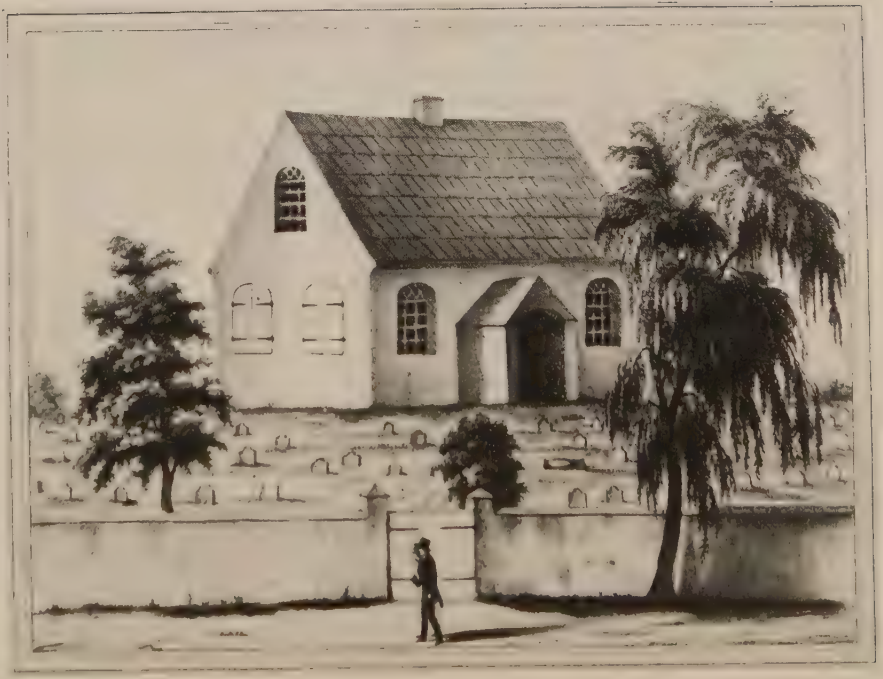
"Beg the Honourable the Legislature that a Law might be passed Enabling them by Trustees to be appointed in Sd Law, to Sell and Dispose of the said tract of Glebe Land, for the Best & highest price that Could be Gotten for the Same."

The land was duly sold, and the proceeds were applied "to fulfill the Pious And Religious Intention, towards the decent Support & Maintenance of Regular Menester of the Word of God."

In 1794 "in consequence of the Late Malignant Epidemick fever Which prevailed in Philadelphia in the fall of 1793 a Donation was made by the Congregation of St. John's Church, Pequea, which amounted to £23.5.0 or sixty-five Dollars."

The congregation was still occupying the early church building. Forty-five years after making the generous donation to the yellow fever sufferers, it was decided to build an ambitious house of brick, at least 65 feet by 40 feet.

ST. JOHN'S PROTESTANT EPISCOPAL CHURCH, CONCORD TOWNSHIP, DELAWARE COUNTY, PENNSYLVANIA
Founded 1698; Erected 1844



ST. JAMES' PROTESTANT EPISCOPAL CHURCH, PERKIOMEN
Organized 1700; Erected 1721

Those who drive along the roads that lead from Philadelphia have become acquainted with another of the outlying ancient Protestant Episcopal churches—that of St. James', Perkiomen, or Perquahoma, as it was called in the old days. This church is near Evansburg Road, a short distance from the Ridge Road. The name of the road is fitting, because of the work of Rev. Evan Evans for the church.

The earliest reference to this work is in a report of Mr. Evans, in 1704, in which he told of preaching at Perquahoma for four years. This seems to fix the beginning of the church in 1700. Then on August 27, 1709, he wrote to the Society for the Propagation of the Gospel a letter in which he said:

"On next Monday I am to preach at a new settlement called Perquomon, in the county of Philadelphia, twenty-four miles to the west of this place, where I am to baptize a whole family of Quakers, to the number of sixteen."

Aside from these references, there are no records before 1730. The log church used in the beginning was replaced in 1721 by a substantial stone church. One of the earliest entries in the Vestry Book tells of the gift, in 1732, by William Lane, of forty-two acres, adjoining the church. On this ground much of the lower part of Evansburg was built, and the church still enjoys the revenue accruing from the ground rent.

There were in those days thieves who were not afraid of robbing a church. On May 6, 1738, the log building was broken open, and a pulpit clock and a pewter communion service were taken, with other objects. With proper horror and commendable generosity William Moon and Henry Pawling promised five pounds as a reward for the arrest of the thieves. It would be interesting to know if a claim was made for the amount.

Like so many other churches in the vicinity of Philadelphia, St. James' was during the Revolution a center of activity. After the Battle of Brandywine Washington and his army retreated northward, first to Warwick, and thence across the Schuylkill, encamping on both sides of the Perkiomen on September 19, 1777. On the morning of September 20 a council of war was held in the rectory.

After the Battle of Germantown the church was used as a hospital. Perhaps one hundred soldiers are laid in nameless graves in the burial ground across the turnpike from the present building. A bowlder, suitably inscribed, tells of the fact.

In that burial ground one of the notable stones is:

"In memory of Captain Vachel D. Howard, of Maryland Light Dragoons, who departed this life March 5, 1777, aged thirty years 'in defense of American liberty.' "

It is recorded that when Washington was President he went out from Philadelphia and asked the sexton to be shown this grave.

"It is the grave of a brave man," was the comment of the man who had led the colonial armies to victory. "I knew him well," he added.

At first the people worshiped in a building among the graves. But since 1843 they have entered the building across the way. That building looks more ancient than it is. And the history of the church lends to the structure such charm that it seems like a relic of the days of the Revolution and before.

St. James' Church possessed many relics. One of these is the stone from the gable of the former building, bearing this inscription: "J. S." "J. P." "Warden, 1721." The reference is probably to James Shattuck and John Pawling. But perhaps the greatest relic of all is the old stone building which was long used as a parish

school. This was erected certainly before 1732, and was long used by the church for its Sunday school. Now, as the Mortuary Chapel, it is beautifully decorated within and without, and is a quaint addition to the landscape.

Another St. James' Church within reach of Philadelphia is nearly as old as St. James', Perkiomen—St. James', Bristol, on the Bristol Road, northeast of Philadelphia.

Back of the organization of this church in 1711 is an interesting story. Bristol was at first a Quaker community, but when George Keith, the Quaker minister, made known his doctrine of "the inner light," many of the Bristol Friends, like those in other places, followed his teaching.

After a time Keith went to England, and there his transition to the ministry of the Church of England was completed. Soon he was appointed the first missionary of the Society for the Propagation of the Gospel in America, where there was then but one clergyman of that communion, Mr. Evans, of Christ Church, Philadelphia. Among the hundreds whom Mr. Evans baptized during the absence of George Keith were many of the Bristol people, who had followed Keith's teachings.

The chaplain on board the vessel on which the new missionary was a passenger was Rev. John Talbot, also, of course, a minister of the Church of England. When he heard the enthusiastic missionary tell of the work to be done in the new country, he, too, decided to go to America.

Ultimately the ex-chaplain became founder and rector of St. Mary's Church, Burlington. Just over the Delaware from his New Jersey home was Bristol. There he went frequently to conduct services, and there he organized a church.

The site for the building and burial grounds was given

by Andrew Burton, and the church, according to the old record book, was "built by subscription of several well disposed persons and, being finished, was dedicated to the honor of St. James the Greater." This first building was one story high, and was composed of brick and stone.

When Queen Anne learned of this latest representative of the Church of England in Pennsylvania, she sent to it one of the communion services she was fond of donating on such occasions.

One of the early vestrymen was John Abram de Normandie, descendant of a family famous in Europe for its civil and religious service. One member of the family was executor of the will of John Calvin, one of the heroes of the Reformation. The first of the name to come to America was André de Normandie, who emigrated to Bristol in 1706. The sons died in 1748 and 1757, and were buried in the churchyard of St. James'.

Some of the descendants of the De Normandies were loyal to the Colonies during the Revolution. Unfortunately, the rector of St. James' favored England. The church suffered in consequence. The building was dismantled, and much of the furniture was destroyed. The building, then a mere shell, was used as barracks by a regiment of colonial cavalry, and when Bristol was a center of Washington's operations before the Battle of Trenton, General Cadwalader quartered the officers in it. And as the British when they were in Philadelphia captured Bristol also, the quiet river town had ample experience of the soldiers of both forces.

After the war the church and its surroundings were so desolate that, even as late as 1806, one who had been a member of the parish directed that his body be buried in Bensalem, rather than in Bristol, where the grave might be violated.

After 1808, however, regular services were resumed. For a time, after 1810, the church had the distinction of being served by Dr. James Andrews, Provost of the University of Pennsylvania.

The old church served after a fashion for many years, but in 1857 the present structure displaced it. It is of Byzantine architecture, and its Trenton brown stone with the bead moulding and corbels, makes it noteworthy.

In the cemetery stones tell of the burial of Captain John Clark, of the Bristol Troop, and Captain John Green, who was the first to carry the American flag around the world.

XXXIII

THE RISE AND DECLINE OF THE FREE QUAKERS

BRAVING THE WRATH OF FELLOW-QUAKERS. A BRAVE PROCLAMATION. FRIENDS IN WASHINGTON'S ARMY. STATEMENT OF MEETING. LIBERTY-LOVERS FORM A NEW SOCIETY. AN APPEAL FOR RIGHTS DENIED. A NEW MEETING HOUSE. THE REASON FOR THE INSCRIPTION. FAMOUS MEMBERS WHO HAD FEW SUCCESSORS

ON SEPTEMBER 24, 1774, Christopher Marshall, whose Diary gives such a wonderful day-by-day view of Philadelphia during the Revolution, told of Yearly Meeting in Philadelphia when the Friends "sent forth an epistle that has given great offence to the friends of freedom and liberty in America." This was in accordance with the teaching of non-resistance and non-participation in the affairs of government in time of war.

On July 24, 1775, he told of "meetings daily among the Quakers, in order, if possible, to defend the pacific proceedings of the Continental Congress."

But in spite of the stern attitude taken by the Quakers, frowning upon every attempt on the part of a Friend to support the Colonies in their rebellion against the mother country, many of their members braved the wrath of their brethren. On May 3, 1775, Marshall told of "a company of young men, Quakers, who this day asked leave of the manager to have their military exercises in the Factory yard, which was granted." Next day he wrote of these young Quakers: "Such is the spirit and alacrity of them that few, if any, of the companies will sooner learn the military art and discipline, and make a handsomer appearance, nor be more ready to assert, at the risk

of their lives, the freedom of America on constitutional principles."

Such experiences as these led Friends in 1776 to make a fervent address "to our Friends and Brethren in Religious Profession, in this and adjacent Provinces." The address as preserved in a Broadside in the collection of the Historical Society of Pennsylvania reads:

"We may with Christian firmness and fortitude withstand and refuse to submit to the iniquitous ordinances of men who assume to themselves the power of compelling others, either in person or by other circumstances, to join in carrying on war . . . by imposing tests not warranted by the precepts of Christ, or the law of the Constitution under which we and others long enjoyed tranquillity and peace.

"We therefore exhort, admonish, and caution all who make religious profession with us, and especially our beloved youth, to stand fast in that liberty wherewith, thro' the manifold sufferings of our predecessors, we have been favoured, and steadily to bear our testimony against any attempt to deprive us of it.

"Let not the fear of suffering, either in person or property, prevail on any to join with or promote any work or preparation of war.

"Signed, in behalf of the Meeting for Sufferings, held in Philadelphia . . . the 20th day, the 12th Month, 1776. John Pemberton, Clerk."

Isaac Sharpless, historian of the Friends, throws further light on the attitude of some members of Meeting in those days of stress. He says: "About one-fifth [elsewhere he stated that the actual number was about four hundred] of the Adult Male Friends in Philadelphia had joined the American Army, or taken places under the Revolutionary government. A very small number [elsewhere he says there were about a score] had as openly espoused the cause of the king. The large majority,

including the more representative Friends, with varying sympathies, had kept straight to the advice of the Yearly Meeting in favor of neutrality and non-participation."

Those who took part with the Colonies lost their birthright as Friends. Owen Biddle was one of these. Christopher Marshall himself was another.

In his novel, "Hugh Wynne," S. Weir Mitchell has told vividly the story of a young Quaker who faced the call of the nation about to be, decided to give his life to it, and suffered accordingly. One day Hugh's father calls him into the counting room, and said:

"Thou wilt have today a call from Friend Pembroke. The overseers are moved, at last, to call thee to an account. I have lost hope that thou wilt forsake and condemn thy errors. I have worked with the overseers to give thee and thy friend, John Warden, time . . . No good is yet come of it. If this private admonition be of no effect, thy case will come before overseers again, and thee wilt be dealt with as a disorderly person, recommended to be disowned, when thy misdeeds can be laid before the Quarterly Meeting for discipline. Already the Yearly Meeting hath found fault with us for lax dealing with such as thou art. Thou hast ceased to obey either thy father or thy God, and now my shame for thee is open to all men."

Then came the First Day in 1776 when the Monthly Meeting in Philadelphia took action:

"Whereas Hugh Wynne hath had his birth and education among Friends, and, as was believed, hath been convinced of that divine principle which preserves the followers thereof from a disposition to contend for the asserting of civil rights in a manner contrary to our peaceful professions, yet doth not manifest a disposition to make the Meeting a proper acknowledgment of his outgoing, and hath further declared his intention to continue his wrong-doing:

"Therefore, for the clearing of truth and our society, we give forth our testimony against such breaches, and

FRIENDS' BANK MEETING HOUSE, 1753
From an Old Drawing

THE BETSY ROSS PEW IN CHRIST CHURCH, PHILADELPHIA

can have no unity with him, the said Hugh Wynne, as a member of our society, until he becomes sensible of his deviation, and comes to a sense of his error."

Many of those who had been disowned in this manner bore the punishment until the close of the war. Then some sought restoration. "This could only be effected," says Isaac Sharpless, "by condemning the violations for which disownment had been meted out to them."

One of those who found it possible to seek restoration in this way was Owen Biddle, who, in 1775, had begun military service. In 1776 he became a member of the Board of War, appointed by the Executive Council of Pennsylvania. Three of his eight associates on the Board also were disowned Friends. "Having wealth, learning and fortune, he was an important aid to the patriots through the whole war. James Pemberton said of him that he was one of those who have become weary, and found no rest but in returning."

Others were unwilling to change their views. Yet they were not ready to ally themselves with any other religious organization. "Quakerism in every essential feature was so instilled into them that they took no satisfaction in the more elaborate forms which characterized other modes of formal worship."

So many of them proceeded to form "The Religious Society of Friends." In their first minute book, in February, 1781, they spoke of the new body as Free Quakers.

Christopher Marshall told in his Diary of attending a meeting of the Society on June 4, 1781: "To Monthly Meeting of Friends held at Samuel Wetherill's home, . . . several weighty rules were adopted on the same principles that Friends first established."

Yet the principles were in many ways quite different. They included all that was best in Quakerism, adapted to

the changing times. For instance, it was provided that no one should be disowned for any cause. If a Friend erred, the meeting must labor to restore him. Members were encouraged to perform civil and military duties for the defense of the country. In other ways the discipline allowed the largest liberty of thought and action. Irregular marriages were not counted an offense.

On July 6, 1781, Christopher Marshall attended a meeting at the home of Timothy Matlack, "to frame an address to the Friends of the three monthly meetings in Philadelphia, in order to communicate our intents respecting our right to the use of the meeting house of this city in common with them, and also to the burial ground."

But the address was not even read by the meetings. The case was therefore appealed to the Pennsylvania General Assembly. For several sessions there were hearings, and for a time it looked as if the request of the Free Quakers for an order compelling the recognition of their rights would be granted. But at length it was denied, largely through the skillful efforts of Nicholas Waln, once a brilliant lawyer in Philadelphia, who had given up his worldly life for the peace he could find with the Friends.

This same Nicholas Waln, nine years later, signed a paper to the President and to Congress protesting against the law providing for a militia for national defense, and against taxation for any such purpose.

The only thing left to the Free Quakers was to build a Meeting House of their own. Land was purchased at the corner of Fifth and Arch Streets, and contributions for a building fund were solicited freely. Public sympathy was still with them, so contributions were generous. Among the donors to the building fund were Benjamin Franklin and George Washington. The result was the simple

building which still stands on the lot. Under the gable is the inscription:

By General Subscription,
For the Free Quakers, Erected
In the year of our Lord, 1783
Of the Empire 8.

What was the meaning of that last line? It was said that one of the Free Quakers, when asked the question, replied, "I tell thee, Friend, it is because our country is destined to be the greatest empire over all the world."

There were perhaps one hundred members of this new body of Friends. Leaders among them were Christopher Marshall; Samuel Wetherill, who had been a minister and Clerk of Meeting for many years; Timothy Matlack, a Colonel in the Revolutionary Army and Secretary of the Executive Commission of Pennsylvania; Clement Biddle, Colonel and Quartermaster; Lydia Darragh, whose timely revelation of a British plot, overheard in her own home, saved the army of Washington at Whitemarsh from surprise; and Elizabeth Griscom, better known as Betsy Ross, who persisted in making flags for Congress, and was "read out of meeting," thus having the experience that came to Lydia Darragh, after her brave deed.

For half a century meetings continued in the building on Arch Street. Then the membership became small. Betsy Ross was the last of the original company.

Though meetings ceased in the building in 1836, the organization was kept alive. Yearly meetings were held, when the rental of the building and other receipts were disbursed for charitable purposes.

But the old building still stands, bearing silent testimony to men and women whose conscientious bravery wrote a vital chapter in the religious history of Philadelphia.

XXXIV

THE UPS AND DOWNS OF THREE PROVINCIAL CHURCHES

SO BUSY HE HAD TO BE BUSIER. ON THE WAY TO CHURCH. THE BEGINNING OF DEEP RUN. FROM DEEP RUN TO DOYLESTOWN. WHAT THE PIG DID. A LOTTERY FOR NEWTOWN CHURCH

THE Log College and Warwick Church were not sufficient to keep Rev. William Tennent busy (see Chapter XXII). He was always on the lookout for communities that needed what he could do for them. So, when he learned of a little nest of farmers in Bucks County, six miles north of the present site of Doylestown, he began making regular visits to those who would gather to hear him preach on the days appointed for his long ride of twelve miles from his home on the Neshaminy.

The people, too, came from long distances. It is interesting to picture the gathering of the frontier congregation. Some of them came on horseback, and others rode in chairs or primitive carts. But many walked, perhaps carrying their Sunday shoes and stockings while they trudged the dusty or muddy highways in bare feet. Then, of course, they paused a little while before reaching the gathering place, that they might clothe their feet decorously before making the final stage of the journey.

The community, too, believed in dressing up. It had a perfectly good name for special occasions, Bedminster, but the more popular title for it in the early days of the eighteenth century was "Mr. Tennent's upper congregation."

In fact, that name was given formally to the church

when it was organized in 1732, six years after Mr. Tennent began his visits to the place. Yet the dignity of its first building, a structure of logs, was sufficient justification for a distinguishing name. So the church began to bear, as it bears to-day, the name Deep Run.

Mr. Tennent's successor in the pastorate was a fit choice for a Scotch-Irish community. He was Rev. Francis McHenry, an immigrant from the North of Ireland, a man interesting not only because of his own sturdy manhood, but because of his family. With him came to America two brothers. One of these brothers went to Baltimore; his name was later given to Fort McHenry, which will always be famous because the flag flying from its ramparts gave the inspiration to the author of "The Star-Spangled Banner." The second brother went to a historic frontier fort, Fort Duquesne, and became a leader among the pioneers there.

The new pastor was a hard worker. He thought nothing of preaching in the morning at Deep Run, riding to Neshaminy for the afternoon service, then proceeding some miles to Red Hill, or Tinicum, for the evening service.

Deep Run, like Neshaminy, looked about for other needy places. In 1804 Doylestown was fixed on as one of these. For many years the pastor of Deep Run preached at Doylestown also. Gradually the importance of Deep Run decreased, because of the removal of the dependable Scotch-Irish to other communities, and the importance of Doylestown increased. Finally the day came when the latter community was given the primacy in everything but name; to this day the combined congregations bear the name "Deep Run and Doylestown." Most of the services are held in the beautiful Bucks

County town, but Deep Run has services sometimes in its building which is the third in order from the log church of 1732.

The family of Rev. Uriah DuBois, who was pastor when the Doylestown congregation was gathered, has sometimes been pointed to by those who seek to oppose the theory held by some that ministers' families are not what they should be. He had eight children. Of these one became a leading attorney in his day, three married ministers, one became a minister, one was an artist, while one became an assayer in the Mint at Philadelphia.

During the Revolution, when both the pastor and the members of the congregation gave themselves loyally to the service of the Colonies, the pastor was Rev. James Grier. He was noted for the extreme gravity of his demeanor. Yet, strangely enough, his death was due to excessive laughter caused by the vain efforts of his servant to catch a pig that had strayed from the pen!

Because Deep Run was once a preaching point in connection with Tinicum, and because Tinicum was later joined to Newtown, there is a connection between Deep Run and Newtown, one of the oldest churches in Montgomery County, located twenty miles north of Philadelphia. The local historians proudly speak of the fact that a log building was erected before 1744. One of its early elders was a captain in the French and Indian War, while General Francis Murray who served in the Revolution was a member of the church. Dr. Reading Beatty, who was the son of Rev. Charles C. Beatty of the famous Log College, entered the Revolution as a private soldier. Soon he became a captain. After distinguished services in many battles, he was a prisoner on the British ship of war *Myrtle* in New York Harbor. After his release he served

PRESBYTERIAN CHURCH, NEWTOWN, PENNSYLVANIA
Founded 1734; Erected 1769

as surgeon in a regiment of artillery until the close of the war.

Among the noted families in the early days of the Newtown church were the McNairs, who came from the North of Ireland in 1725. In six generations there were in the family eight ministers and eight elders! Another notable family was named Wynkoop. Many officers of the church, a Speaker in the General Assembly, and an officer in the Revolution were supplied by this family.

The historic building now on the church lot was erected in 1769. At first there was a high pulpit on the north side. The floor was of brick. When the building was remodeled in 1842 the brick floor was removed. This second building was used by the Hessians as quarters after the Battle of Trenton. Most of the original walls remain. These walls are odd in that two are of dressed stone, while two are of rough stone.

In the early days of the church repairs were sometimes paid for by a lottery. A ticket is preserved which reads:

Newtown Presbyterian Church Lottery
1761. No. 104.
This ticket entitles the bearer to such prizes as may be drawn against the number if demanded within one month after the drawing is finished * * *

Evidently the canny projectors of the lottery counted on the failure of many prizewinners to ask for their winnings!

One reason for the resort to the lottery was the serious blows suffered by the church during the Revolution. Many of the members took such an active part in the struggle that they were impoverished. Added to this was the misfortune that followed the investment of church funds in Continental securities. This loan was repaid in

depreciated currency. The proceeds were stolen from the treasurer's house by a much dreaded band of outlaws. Thus "the future hope of support of ye Gospel in the Congregation was at once annihilated."

But in spite of the pessimism of the ancient chronicler of the misfortune, the Gospel still is preached at Newtown, in the building more than one hundred and fifty years old.

XXXV

THE STORMY BEGINNINGS OF ST. PAUL'S EPISCOPAL CHURCH, PHILADELPHIA

PUT OUT OF CHRIST CHURCH PULPIT. A PROTEST THAT LED TO A NEW CHURCH. A BUILDING THAT WAS A MARVEL TO ALL. HE CALLED HIS PEOPLE REBELS. A LOYAL CHURCH AND ITS FAMOUS PASTORS

PHILADELPHIA thought of itself as an old city when the proposition was made to organize the third Church of England congregation. Had not eighty years passed over it? Did it not contain eighteen thousand people? Very likely there were some who felt that the growth in that time was remarkable, and that it was a question if there ever would be a need in the city for another organization of the Church of England.

The meeting for organization was held June 22, 1760, in Independence Hall—or the State House, as it was called then. It is said that three thousand people were present. Many of them were members of Christ Church, as well as of Presbyterian churches and Lutheran churches.

The movement to organize a new church came in consequence of the treatment accorded Rev. William McClenachan, a young minister of the Church of England, who preached at Christ Church when on a visit to the city. He was so popular that he was asked to become assistant minister there. But in 1759 a petition against him was sent by many of the clergy of the Province to the Lord Bishop of London, finding fault with the young man because "his Railings and Revilings in the Pulpit," and "his extemporaneous Prayers and Preachings were not agreeable to the canons." The result was that the

Bishop refused to give his consent to the arrangement proposed by Christ Church.

The action of the Bishop caused a sensation. There were many protests. "Eighteen Presbyterian clergymen, then assembled in Synod in Philadelphia, May 28, 1760, sent an unsolicited address in behalf of Mr. McClenachan to his Grace, the Archbishop of Canterbury, written probably by Rev. Gilbert Tennent," says Judge Barratt.

Four days after Mr. McClenachan was denied the further use of Christ Church, the meeting for the organization of a new church was held in the State House. This was attended chiefly by those who were in sympathy with the spirit of the Great Revival which had been sweeping the country for many years, and with the preaching methods of those who followed Rev. George Whitefield.

At once steps were taken to purchase ground for a building. To the paper were signed the names of many who were then, or who became, prominent in the city, the state, and the nation.

Thomas Leech was a merchant, and was clerk of the Assembly from 1723 to 1727, and member of the body until 1759. He was one of the three men charged with the purchase of the new bell for the State House, the famous Independence Bell. He was buried in the new church.

John Ross, son of Rev. George Ross, Rector of Emmanuel Church, New Castle, Delaware, was a great lawyer, and by many thought the chief rival to Andrew Hamilton. He, too, was buried in the new St. Paul's Church.

John Baynton was a member of the Assembly, and at the close of the French and Indian War was the disbursing officer for the fund for paying and clothing the troops.

ST. PAUL'S PROTESTANT EPISCOPAL CHURCH, PHILADELPHIA
Erected 1761

Plunket Fleeson was also a member of the Assembly. In 1776 he lent to the State £500 to raise recruits for the army.

Major James Benezet was three times mayor of Philadelphia, and was active during the Revolution.

Daniel Hall was for eighteen years a partner of Benjamin Franklin, printer.

On the ground secured was built the church building so familiar to Philadelphians for more than one hundred and sixty years. Subscriptions made were sufficient to build the walls, but it was decided that a lottery was necessary to secure further funds. The first lottery was so successful that a second was soon held to secure money to extinguish the ground rents on the lot.

The new building was ready for use on Christmas Day, 1761. The building as it was then has been described by Judge Barratt:

"There was no basement. The outside walls were of brick which have since been plastered. The entrance gate, imported from England, was greatly admired by the town's people. High back pews, like those of Christ Church and St. Peter's, were installed, as was a sounding board over the pulpit, also an organ, in 1762, built by Philip Fyring. The lighting was by wax candles; it was the duty of the sexton to snuff them as often as they might require it."

The new church was the largest in the Province. Some thought it was too large. But within a few days one thousand sittings had been taken.

Under the leadership of Mr. McClenachan, the young minister whose treatment had led to the organization of the new church, the congregation grew in numbers and influence. The visit of Mr. Whitefield to Philadelphia, when St. Paul's welcomed him to its pulpit, added

to its standing in the community. For many years the building was crowded to the doors, by those who felt that the new church stood for "the Christian liberty of a free People," of which the first rector wrote to the Archbishop of Canterbury.

There was sorrow in Mr. McClenachan's "congregation," as Dr. William Smith of Christ Church persisted in calling it, when their rector had to give up his charge on account of ill health.

After his departure the first notable events came in connection with the Revolution. At that period Rev. William Stringer was in charge. Like many others of the colonial clergy of the Church of England, he felt the necessity of adhering to his ordination vows to give perpetual allegiance to the King. But "the parishioners of St. Paul's * * * cared nothing for the Church of England as a state church, and saw no inconsistency in using the Prayer Book, taking up arms against the King, and in refraining from using their prayer for the royal family and the King against whom they were fighting."

The break between pastor and people was postponed, however, until Washington was at Valley Forge, where many of the men of St. Paul's were with him. On the Sunday after the British entered Philadelphia, Mr. Stringer read the lesson from Ezekiel 20:38: "I will purge out the rebels from among you." The use of the word rebel was too much for many of the congregation, and they forced Mr. Stringer to retire.

During the remainder of the war the church was dependent on supplies. But its popularity was greater than ever, for the patriots knew that it stood shoulder to shoulder with them.

In the century and a half since the close of the Revolution, there have been a number of rectors who left a

decided impress on the city. Among them were Rev. Stephen H. Tyng, D.D., Rev. Richard Newton, D.D., and his son, Rev. Richard Heber Newton, D.D.

The years brought many changes. One, much regretted by some of the people, was the reconstruction of the interior of the building, for the accommodation of the Sunday school, in 1830. The high back pews were removed, the sounding board was taken down, and the two wooden angels which had been placed on either side of the choir loft were removed. Fortunately St. Peter's Church secured these angels as well as some other furnishings, and transferred them to their building.

The second great change came as the old city moved away from the church. Gradually foreigners took the place of those who had supported the church. At length there was serious thought of disposing of the property, using the proceeds for diocesan purposes, and removing the bodies from the venerable churchyard, to West Laurel Hill Cemetery. Fortunately this proposition has been forgotten.

But the corporation was dissolved in 1901, and the property was conveyed to the "Rector, Church Warden, and Vestrymen of St. Peter's Church in the city of Philadelphia." Since that time responsibility for conducting services in St. Paul's has rested with that body.

XXXVI

THREE CHURCHES BETWEEN PHILADELPHIA AND THE FALLS OF THE DELAWARE

THE ORGANIZATION OF SAMONY CHURCH. A LARGE PARISH AND A SMALL SALARY. A VACATION WHICH WAS NOT A VACATION. THE LONG PURSE CALLED THE NEW PREACHER. PATRIOTIC SERVICE AT BENSALEM. A SERIOUS CHARGE AT ABINGTON CHURCH. BECAUSE HE PREACHED IN CONNECTICUT, HE WAS A VAGRANT

THE first three landholders in Bucks County were Dutch. In 1677 Jan Claesen, Paerde Cooper and Thomas Jacobse bought 300 acres each near Bristol. In 1679 four Vandegrift brothers settled in Bensalem.

The oldest branch of the Presbyterian church in the Colonies was the Reformed Church in America, which was founded by the Dutch in New Netherlands. This body is popularly known as the Dutch Reformed Church.

And the oldest organization belonging to it in the vicinity of Philadelphia is at Churchville, in Bucks County, on the old Bristol Road. The presence of the Dutch there was due to the invitation extended to them by William Penn, who, during one of his visits to Holland, found them suffering persecution for their religion.

Originally that church was called Neshaminy—or, as the records gave it, Sammony, or Shamony. Its first pastor was Paulus Van Vlecq, who was once a schoolmaster in New York, and later was a chaplain of militia. A historian of the early days says that his parish extended from Staten Island to the Delaware River. In three years he preached at ten stations, married fifteen couples, secured eighty-three members, baptized ninety-three children, and was paid £551.

For a long time the meetings were held at the houses

REFORMED CHURCH OF NORTH AND SOUTHAMPTON
Erected 1813

of the members, but in 1737 plans were made for the erection of a building, for the use of those who lived in Southampton. The building was enjoyed by the sturdy Dutchmen of that region and their families for many years.

A few years later the church took the name it bears to-day—North and Southampton. Under its new name Jonathan DuBois was called in 1749, with the understanding that he was to have eight Sundays in the year to himself. But it would be a mistake to think of this as a provision for a vacation; the explanation was given that these Sundays were "to be employed in Bensalem; if not there they come again to us."

Then came Northampton's turn to build. This new church, planned in 1751, had a middle block of seventy-two sittings for women. The men were to have ninety-eight seats in the rear and on either side.

During the Revolution the church suffered by the absence of its men, but the women welcomed the ministrations of a minister who was driven from New Jersey by the British.

Toward the close of the century it was decided to call a pastor on a plan that, so it was hoped, would put an end to disputes. The plan was stated: "The longest purse to get the preacher, the Menority to yeald." The long purse called Jacob Larzalere. During his pastorate the two old buildings were discarded for a single new building. This was erected in 1813. And in this the congregation descended from the original Dutch settlers has maintained its services for more than a century.

Bensalem Presbyterian Church is the heir to work done in the neighborhood before the beginning of the eighteenth century. In 1697 the Swedish settlers south of the Neshaminy were considered a part of the congrega-

tion of Wicacoa, Philadelphia. At first Rev. Andrew Rudman was sent to them from Wicacoa, but in 1698 Rev. Jedediah Andrews, a Presybterian minister from New England, rode from Philadelphia to Bensalem and conducted services there.

In 1705 there was the nucleus of a congregation which looked to the Presbyterian church for supplies. Five years later Rev. Paulus Van Vlecq began to work. He succeeded in opening the first building on May 2, 1710. The building occupied today is the successor of that primitive structure, and dates from 1825.

At first the names of elders as well as of pastor testify to the Dutch origin of the church. There were Hendrick Van Dyke, Leonard Van de Grift, Stoppel Vanzandt, and Nicholas Van de Grift. Gradually English names displaced many of the Dutch names, but some of them persist to this day. Several of the early ministers bore Dutch and Swedish names, but the succession of others began in 1721, when Rev. William Tennent took charge.

During the Revolution the members of the congregation learned how to give patriotic service, not only when demands were made on them for men and supplies for Washington's army, but when British troops from Philadelphia made forays into the country while they were making headquarters in Philadelphia during the winter of 1777–1778. There they lived in comparative comfort, though Washington's army was suffering untold hardships at Valley Forge.

Between Philadelphia and Bensalem is Abington, another Presbyterian church founded in 1713, four years after the beginning of the work of Paulus Van Vlecq. There a Welshman, Rev. Malachi Jones, who was in charge at the inception of the church, had been preaching for three years. For some time the Dutch of Bensalem

and of North and Southampton came to hear him, since they had no pastor of their own.

Mr. Jones was a kindly pastor, but a stern man when there was need. It is recorded that in 1729 he joined with the church in bringing against a member a charge of being guilty:

"1st, of being a notorious lyer
"2ly, A Notorious Swerer
"3ly, of cheating and Robbing whoever would give him any credit.
"4ly, armed himself with weapons to kill and murder such as would come according to law to demand there Rights whether in their own Person or by the King's officers.
"5ly, of running away out of ye province with other men's goods.
"So this man was put from amoung us."

When Mr. Jones died in 1729 he was laid in the churchyard. The epitaph on his gravestone has a companion record in the will by which he left to his wife "two rooms and the little cellar," and directed his son Malachi to give her a comfortable maintenance, and to have her firewood cut and brought to her door, with five hogsheads of cider, whenever the plantation shall make so much."

The memory of the second pastor, Richard Treat, who spent forty-one years with the church, is kept fresh by the inscription on his gravestone:

Beneath this Marble Slab the Dust
Of Treat, the Great, the Good, the Just,
A Pastor, Patriot, Friend, Sincere,
An Husband Kind, a Parent Dear.
His Counsel Wise, His Doctrines Plain,
To Live was Christ, to Die was Gain.

Ten years before his death Mr. Treat was asked by Synod to prepare an address to His Honour, the Governor,

and one to the Assembly of the Province, requesting them to "attempt the recovery of such captives as yet remain among the Indians."

Buried near by is Dr. Samuel Finley, President of the College of New Jersey, from 1751 to 1766. Eight years before he went to Princeton Dr. Finley went to preach in New Haven, Connecticut. There "he was seized by a Constable and confined." A few days later, he was presented by the grand jury, and judgment was given that he should be carried out of the Colony as a Vagrant. The sentence was executed, "that he might beware of the repetition of such a grievous offense as preaching before a body not recognized by the civil authority."

Visitors to the cemetery may see also the grave of a woman of whom is said:

Underneath this stone doth lie
As much of virtue as could die;
Which when alive did impulse give
To as much virtue as could live.

XXXVII

HOW ST. JAMES', KINGSESSING, AND CHRIST CHURCH, UPPER MERION, BECAME EPISCOPAL ORGANIZATIONS

FROM UPLAND TO KINGSESSING. NEAR THE HOME OF SHERIFF COULTAS. CHRIST CHURCH CAME FROM GUNNER RAMBO'S HOUSE. THE TRANSITION FROM LUTHERAN CONTROL. A FITTING ASSIGNMENT

A CURIOUS record gives the first reference to the district of Philadelphia now known as Kingsessing. This record was dated at Upland (Chester), when Court was in session. That day the Justice took notice of complaints made that Court should not continue to sit at Upland, since it was "att ye Lower end of ye County." The difficulty seemed to the Justice to be real, as the further record shows:

"The Court therefore for ye most ease of ye people have thought fitt for ye future to sit & meet att ye Town of Kingsesse in ye Schuylkills."

Eighty years later this district was given fresh prominence when the rector and congregation of Wicaco (Gloria Dei) felt that the crowded condition of that church should be relieved by the organization of two other churches, one of them to be in Kingsessing. In 1762 a large lot containing three acres was secured on the southeastern side of the road leading to Darby, now known as Woodland Avenue, near the Blue Bell Tavern. This was to be "for a Lutheran church, thereafter to be erected, and to be officiated and served in the English tongue, by the Swedish Episcopal Lutheran minister at Wicaco, near the city of Philadelphia, forever."

On this lot the cornerstone of the new church was

laid in 1760, though the building was not complete until 1762. This forms a part of the church now occupied, though the transept was not added until 1854. One of those who showed greatest interest in the project was James Coultas, High Sheriff of Philadelphia in 1758. He had a beautiful home, which was taken in 1923 to Haverford, and he was eager that the new church should be similar to his residence architecturally. To him is due in large measure the pleasing appearance of the old gray stone building in its setting of green. His interest was, in part, due to the fact that the new church was called St. James.

The second church erected when Wicaco decided that provision must be made elsewhere for many of its members was Christ Church, in Upper Merion, at Swedesburg, near Norristown. There services had been held as early as 1730, by Rev. Samuel Hesselius of Wicaco, at the house of Gunner Rambo. Later a schoolhouse was built on a lot provided by Rambo, and services were held in this. This served until 1760, when a building was provided for the new congregation that has been well said to be a reminder of the church at Stratford-on-Avon, in England. The site chosen was on the banks of the Schuylkill, and the architecture was Gothic. Above the cruciform church rises a square tower more than fifty-five feet high.

For many years the title to the properties of St. James' Church and Christ Church was held by the united vestries of these churches and Wicaco, and the rector of the mother church was also in charge of the outlying organizations.

It is interesting to note how these churches, which once were Swedish Lutheran, came to belong to the Protestant Episcopal communion, as well as the reason

ST. JAMES' PROTESTANT EPISCOPAL CHURCH, KINGSESSING, PHILADELPHIA
The Oldest Portion Erected 1762

WHITBY HALL, PHILADELPHIA, NOW IN HAVERFORD, PENNSYLVANIA

CHRIST PROTESTANT EPISCOPAL CHURCH, SWEDESBURG, PENNSYLVANIA
Erected 1760

that the change of connection came so much later than at Old Swedes in Wilmington, and Swedesboro, New Jersey.

The first charter of the Swedish Lutheran Church of Wicaco, St. James at Kingsessing, and Christ Church, at Upper Merion, was given by John Penn in 1765. In 1787 the Pennsylvania General Assembly enacted the following order.

"And whereas, it is reported to this house that the Swedish language is almost extinct, and in consequence thereof the missions for Swedes may probably cease to be continued, according to the ancient custom and usage, etc., the Church Wardens and Vestrymen shall establish rules and regulations for the future choice or election of a Rector and other minister or ministers, to supply the said churches, provided always that the said Rector and other ministers shall be in the ministry of the Lutheran Episcopal Church, and hold their faith in the doctrine of the same."

Dr. Nicholas Collins was in charge of the three churches at the time of the action by the General Assembly. When he became rector in 1786 it was clearly understood "that the Vestry, while receiving him as their minister, yet at the same time, reserve to themselves the right of making any new appointment thereafter." It was also understood that when he should return to Sweden "the mission to these churches shall undoubtedly cease."

A letter from the King of Sweden received in 1789 told of the royal assent to the proposals made by the congregation.

Since the change proposed was not to take place in Dr. Collins' lifetime, and since he had charge until his death in 1831, the church continued to be Swedish Lutheran. But after his death, Protestant Episcopal rectors were chosen, by almost unanimous vote of the congre-

gation. Moreover application was made to the Legislature to make of the united congregations three distinct parishes, each of which should have its own rector.

Since 1846, by order of court, the church has belonged to the Protestant Episcopal communion. This arrangement seems most fitting, in view of the fact that the government of the Swedish Lutheran Church was Episcopal. Further, the two communions worked together in Philadelphia in complete harmony, and their ministers exchanged services and helped each other at every opportunity.

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